

MANUAL OF PĀLI GRAMMAR (I)

Basic Pāli Reader of Nouns

Book B

by
A.Thitzana

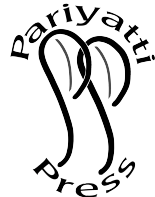
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BASIC PĀLI READER OF NOUNS

(Book-B)

By

A. Thitzana



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BASIC PĀLI READER OF NOUNS

MASCULINE GENDER NOUNS PĀLI READER

PRELIMINARY NOTES

For easy understanding of sentences,

- (1) All **example words are shown in a larger font size** to highlight them.
- (2) Sentences are **translated word for word first** to individualize the literal meaning of each word based on the order of their position.
- (3) Then, a **clearer smooth translation of the whole sentence is shown alongside**.
- (4) **In some cases** such as the instrumental, ablative and locative singular cases etc., there are more **than one applicable example word-forms shown together in the sentence**. It should be noted that **in actual sentence writing, only one word-form can be used**.
- (5) In the sentence of some nouns, **there are words shown intentionally underlined**. The purpose of having those words underlined is to show the students some basic **rule of syntax** in their initial phase of Pāli sentence study. Those underlined words are the companion pair of the noun in the relevant lesson serving as either **modifier** or **modified**. The modifier is called *visesana* which means modifier, adjective. The modified, the companion word of adjective is known as *visesya* or *visesitabba* which means the modified. Both modifier and modified words are required to be (1) in the same gender, (2) in the same case (3) in the same number as a rule even though there are some exceptions to this rule.

Pāli Verbs

Basic Brief Facts regarding Pāli verbs:

Here is how an ākhyāta Pāli verb is structured: root+affix+verb-ending

Exception: Some structurally simple verbs do not have affixes in them.

Example: gacchati (he) goes.

the **break-down of this verb:** gamu+a+ti [**m** changed to **cch**].

Prefixes

Sometimes, a verb may be prefixed with various kinds of prefixes such as **pa**, **pati** and **ā** etc. Please refer to twenty prefixes known as upasagga-particles shown in Sutta 221, Kaccāyana Pāli Grammar, English Translation. See the prefixed verb examples below. Prefixes **ā**, **vi**, **pati** are shown underlined.

Prefixed verb examples:

āgacchati-(he) comes. **Word break-down:** ā√gaccha+ti

viharati-(he) lives. **Word break-down:** vi√hara+ti

Sometimes, it may be prefixed with **two** or more prefixes.

Example: paccāgacchati-(He) comes back.

Word-break-down: pati+ā√gaccha+ti. (**ti** of pati changed into **c** per rule 19 and one extra **c** is added per rule 28).

Nipāta-prefixes

Sometimes, a verb may be prefixed with a few nipāta-particles such as *sacchi*-being a witness, *pātu*-vividly. Examples:

Sacchikaroti-(He) attains, witnesses. [sacchi√ kara+o+ti]

Pātubhavati-(It) appears vividly. [pātu√ bhū+a+ti]

Basic Rule of Sentence writing

There should be two kinds of corresponding harmony in a sentence. They are:

- (1) Harmony Between the Modifier word and the modified word.
- (2) Harmony Between the Subject and verb.

The Modifier and the modified

(a) The modifier is a word which modifies the nature, quality or characteristic or the amount of a noun such as pretty, good, stupid, wise, two etc. This modifier is known as *visesana* in Pāli, termed as adjective in English. [vi-specially√ sesa-to remain distinguished+yu-suffix which changed to **ana**. *Visesana* means something which distinguishes]

(b) The modified is the word which has the quality and characteristics as indicated by its modifier word. It is known in Pāli as *visesya* or *visesitabba*. [1-vi√ sesa+ṇya, ṇ is erased as a rule, 2-vi√ sesa+i+tabba, both are kita-nouns. *Visesya* & *visesitabba* means something being made distinguished].

Basic Rule of Pāli Syntax

Both modifier and modified words, as a basic rule of syntax, are required to have:

- (a) the same gender (b) the same noun-case (c) the same numbers to each other.

This may seem a bit challenging for a beginner. But it is quite easy to follow this rule and apply it in the actual sentence writing. If a student can read and understand all the sample sentences shown in this reader with keen interest and persistent effort, both modifier and modified words and the way they are positioned in a sentence are clearly noticeable and easy to understand because necessary clarification is provided in each lesson. The practical immersion into the sentences will help the students learn this rule effortlessly. There is no need to be confused about this basic rule of syntax. It is not such a complex matter because practically going through the sentences of this reader will clarify this rule.

Subject or Three persons

In Pāli, the subject is called *purisa* which means person. Like in English, Pāli has three persons. Three persons, as a rule of syntax, are required to be paired together with its relevant verbs as shown in the table. Thus, there will be a corresponding harmony between the subject and its verb.

Here is how to pair each person with applicable verb-ending:

- (1) First person singular is to be paired with first person singular verb-ending.
First person plural is to be paired with first person plural verb-ending.
- (2) Second person singular is to be paired with second person singular verb-ending.
Second person plural is to be paired with second person plural verb-ending.
- (3) Third person singular is to be paired with third person singular verb-ending.
Third person plural is to be paired with third person plural verb-ending.

Therefore, it is quite necessary to know the relevant match of persons and its applicable verb-endings repeatedly.

Below is a brief explanation of three persons.

(1) First Person

aham-I, **mayam**-we

(2) Second Person

tvaṃ-you, **Tumhe**-you (plural)

(3) Third person

So-that person, i.e. he, **Te**-those persons, i.e. they.

Sā-that lady, i.e. she, **Tā, tāyo**-those ladies, i.e. they.

Buddho-Buddha, **Buddhā**-Buddhas, **Puriso, Naro, Manusso**-man, **Purisā, Narā, Manussā**-men, **Rukko**-tree, **Rukkhā**-trees, **Cittam**-mind, **Cittāni**-many minds.

Note: Anything and anyone, excluding the first and second persons, is classified as the third person regardless of being animate or inanimate because it is something we used to refer to in everyday spoken language and written literature. So, the list of third person is endless.

Verbs

There are eight modes and eight verb-endings as explained in the Pāli Grammar.

In this Pāli reader, only **four easy modes** and their **verb-endings are shown** in the sentences of this book to make it simple and easy to learn for most beginners. There are also other types of verbs known as kita-verbs used in wider areas of Pāli texts. But it is not yet necessary to learn them at this beginning stage of learning. In addition to four easy modes, there may be a few past tense-mode verbs (such as *ajjattanī*) used in the sentences of this reader. Clear explanations of sentences and words are provided to make the study of Pāli smooth and easy for beginners.

Here are four modes and verb-endings:

(1) Present Mode called vattamāna (used to express an action or as a simple statement of an event in the present tense mode).

There are **six verb-endings** in this present mode. They are: **ti, anti, si, tha, mi** and **ma**.

Sample Verbs: *gacchati, gacchanti, gacchasi, gacchatha, gacchāmi, gacchāma.*

(2) Pañcamī Mode (used to express request, command, praying and wishes, no specific time)

There are **six verb-endings** in this present mode. They are: **tu, antu, hi, tha, mi** and **ma**.

Sample Verbs: *gacchatu, gacchantu, gacchāhi, gacchatha, gacchāmi, gacchāma.*

(3) Sattamī Mode (used to express permission, thinking, possibility, obligation and hypothetical scenario).

There are **six verb-endings** in this mode. They are: **eyya, eyyuṃ, eyyāsi, eyyātha, eyyāmi** and **eyyāma**.

Sample Verbs: *gaccheyya, gaccheyyuṃ, gaccheyyāsi, gaccheyyātha, gaccheyyāmi, gaccheyyāma.*

(4) Future Mode called Bhavissanti (used to express future and would-be condition).

There are **six verb-endings** in this mode. They are: **ssati, ssanti, ssasi, ssatha, ssāmi** and **ssāma**.

Sample Verbs: *gacchissati, gacchissanti, gacchissasi, gacchissatha, gacchissāmi, gacchissāma.*

Note: There is an inserted **i** in front of all these future-mode verb-ending applicable through rule 516.

Here is a sample method on how to pair six verb-endings with three persons:

(1) **Third person** singular> **ti**. third person plural> **anti** (Usually, **a** is erased in most cases).

(2) **Second person** singular> **si**. second person plural> **tha**

(3) **First person** singular> **mi**. first person plural> **ma** (Usually **mi** and **ma** are preceded by **ā**).

Note: See the accompanying table to understand pairing of the remaining modes. Also refer to Kaccāyana Pāli Grammar, English translation for a more detailed information regarding ākhyāta-verbs. Now, see this simplified table to have a clear picture of how the relevant persons and their applicable verb-endings are to be properly and correctly used together in a sentence according to each specific mode. Being able to pair three persons with their relevant verb-endings will help a student understand Pāli sentences quite easily.

Persons & their relevant verb-endings

Mode	Third Person		Second Person		First Person	
	Singular	Plural	singular	plural	singular	Plural
Vattamāma (Statement of an event in the present)	ti	anti (a is sometimes erased)	si	tha	mi (preceded by ā)	ma (preceded by ā)
Pañcamī (Prayer, wish, request command)	tu	antu (a is sometimes erased)	hi (preceded by ā sometimes)	tha	mi (preceded by ā)	ma (preceded by ā)
Sattamī (potential)	eyya	eyyūṃ	eyyāsi	eyyātha	eyyāmi	eyyāma
Bhavissanti (future)	ssati (i+ssati) (Mostly preceded by i)	ssanti (i+ssanti)	ssasi (i+ssasi)	ssatha (i+ssatha)	ssāmi (i+ssāmi)	ssāma (i+ssāma)

Note: As all sattamī mode verb-endings have vowel-initial **e**, the last consonant of the root must be merged to that vowel. E.g., Kareyya [kar+eyya], Kareyyūṃ [kar+eyyūṃ] etc.

Lesson (1)

MASCULINE GENDER NOUNS

Puṁlīṅga, Akāraṇṭa sadda

Masculine Gender,

a-ending nouns, Type (I)

Purisa-group Reader

Purisa-man

Literal translation, abbreviated LT and smoothed-out translation are shown alongside where necessary. In literal translation, some English translation may be against the normal style of English because some unnecessary preposition such as "to, with, for, from, of, in, or at" are included. Please note that this unconventional translation is intentionally done to highlight the case-ending of each word being translated.

Read the following sentences.

(ns) Puriso gāmaṃ gacchati. [gamu-to go+ti]

[LT] Man, to village, goes. **i.e.** Man goes to village.

(np) Purisā gāmaṃ gacchanti.

[LT] Men, to village, go. **i.e.** Men go to village.

(vs) Bho Purisa, Bho Purisā tvaṃ gāmaṃ āgacchāhi! [ā√gamu+hi, pañcamī mode]

[LT] Oh Man! you (singular), to village, come. **i.e.** Come to village man!

(vp) Bhonto Purisā, tumhe gāmaṃ paccāgacchatha! [pati, ā√gamu+tha, pañcamī mode]

[LT] Oh Men! you (plural), to village, come back. **i.e.** Come back to village you men!

Note: **hi** and **tha** are command, pañcamī-mode, second person singular and plural verb-endings. paccāgacchatha=come back, pati-back√ā-toward√gamu+tha. **ti** of **pati** changed to **c** per 19 and augmented per 28>paccāgacchati.

(as) Buddho Purisaṃ dhammaṃ deseti.

[LT] Buddha, to man, to dhamma, preaches. **i.e.** Buddha preaches Dhamma to man.

Note: deseti=preaches, teaches, disa-to utter+ne+ti. **i** of disa changed to **e**, **ṇ** of ne erased>deseti.

(ap) Buddho Purise dhammaṃ deseti.

[LT] Buddha, to men, to dhamma, preaches. **i.e.** Buddha preaches Dhamma to men.

(is) Purisena saddhiṃ bhikkhu dhammaṃ katheti.

[LT] With man, together, monk, to dhamma, talks. **i.e.** Monk talks dhamma together with man.

Note: (1) katheti=katha-to say+ne+ti, (2) saddhiṃ-together, a nipāta-particle.

(ip) Purisehi, Purisebhi saddhiṃ bhikkhu dhammaṃ katheti.

[LT] With men, together, monk, to dhamma, talks. **i.e.** Monk talks dhamma together with men.

(ds) Purisassa, *Purisāya bhikkhu dhammaṃ deseti.

[LT] For man, the monk, to dhamma, teaches. **i.e.** Monk teaches dhamma for the man.

(dp) Purisānaṃ bhikkhu dhammaṃ deseti.

[LT] For men, the monk, to dhamma, teaches. **i.e.** Monk teaches dhamma for the men.

(abs) Purisasmā, Purisamhā, Purisā bhikkhu piṇḍapātaṃ labhati. [labha-to get+a+ti]
[LT] From man, monk, to food, gets. **i.e.** Monk gets food from the man.

(abp) Purisehi, Purisebhi bhikkhū piṇḍapātaṃ labhanti.
[LT] From men, monks, to food, get. **i.e.** Monks get food from the men.

(gs) Purisassa dhanam añño naro icchati. [isu-to wish+ti, final s of the root changed **cch**]
[LT] Of man, to wealth, other, man, wants. **i.e.** The other man wants the wealth of man.

(gp) Purisānam dhanam añño naro icchati.
[LT] Of men, to wealth, other, man, wants. **i.e.** The other man wants the wealth of men.

(ls) Purisasmim, Purisamhi, Purise buddho anukampati. [anu√ kapi-to shake+a+ti]
[LT] In man, Buddha, sympathizes. **i.e.** Buddha sympathizes with the man.

(lp) Purisesu buddho anukampati.
[LT] In men, Buddha, sympathizes. **i.e.** Buddha sympathizes with men.

Word-building Exercise

Please try to build similar nouns in various cases using these words chosen from the verse:

Buddha, Dhamma, Nara, Gāma, Goṇa, and vihāra-temple, building, (not shown in the verse).

By practicing the declension of these words in each case, one can gradually develop word-building skills.

Now, here are some more sentences using frequently found words of masculine gender nouns.

Words: Buddhō, sammāsambuddho, dhammo

Reading Exercise:

(ns) Amhākaṃ bodhisatto anuttaram sammāsambodhim abhisambujjhivā buddho hoti.
[LT] Our, buddha-to-be, to unmatched, to the perfect knowledge of enlightenment, having specially known, enlightened one, becomes. [Anuttaram is modifier of sammāsambodhim].
i.e. Our bodhisatta becomes Buddha after having specially known the unmatched perfect knowledge of enlightenment (anuttara sammāsambodhi).

(np) Sammāsambuddhā lokassa hitāya sukhāya uppajjanti.
[LT] Perfectly enlightened Buddhas, of the world, for the wellbeing, for happiness, arise.
i.e. Perfectly enlightened Buddhas arise for the wellbeing and happiness of the world.

Note: (1) bodhisatto=Buddha-to-be, an aspirant of Buddhahood, a term referred to our Buddha before He becomes a Buddha, a purisa-group noun. (2) sammāsambodhim=the perfect knowledge of enlightenment. sammā-truthfully/√saṃ-self/√budha-to know+i+si, a kita-noun of ratti-group. (3) abhisambujjhivā=having specially known, abhi/√saṃ-well/√budha+ya+i+tvā. (4) sammāsambuddhā=perfectly enlightened ones by one's own intuitive wisdom. **sammā** is a nipāta-particle which means truthfully. **saṃ** is a prefix, upasagga-particle which means here by oneself. [sammā/√saṃ/√budha+ta+yo]. m of saṃ changed to m per rule 31.

(vs) Bho Buddha, Bho Buddhā tvaṃ sattānam dhammaṃ desetu! [disa+ṇe+tu, pañcamī mode]
[LT] Oh Buddha! you (singular), for beings, to dhamma, teach.
i.e. Oh Buddha! teach dhamma for beings.

(vp) Bhonto **Buddhā**, tummhe dhammaṃ desetha! [desa+ṇe+tha, pañcamī mode]
[LT] Oh Buddhas! you (plural), to dhamma, teach. **i.e.** Oh Buddhas, teach dhamma!

(as) Puriso **Buddhaṃ** dhammānudhammapaṭipattiyā pūjeti.
[LT] Man, to Buddha, by the practice of following dhamma, honors.
i.e. Man honors Buddha by the practice of following dhamma.

(ap) Purisā **Buddhe** dhammānudhammapaṭipattiyā pūjenti.
[LT] Men, to Buddhas, by the practice of following dhamma, honor. **i.e.** Men honor Buddhas by the practice of following Dhamma.

Note: (1) dhammānudhammapaṭipattiyā=by the practice of following dhamma, a term referred to the practical application of Buddha's noble teachings. dhamma-to dhamma+anudhamma-following dhamma accordingly+ paṭipatti-practice, pati√ pada+ti+nā, a ratti-group compound-noun. (2) pūjeti=honors, pūja-to honor+ṇe+ti.

(is) **Buddhena** saddhiṃ bhikkhu dhammaṃ carati.
[LT] With Buddha, together, monk, to dhamma, practices.
i.e. Monk practices dhamma together with Buddha. [carati=practices. cara-to practice+a+ti].

(ip) **Buddhehi**, **Buddhebhī** saddhiṃ bhikkhū dhammaṃ caranti.
[LT] With Buddha, together, monks, to dhamma, practice.
i.e. Monks practice dhamma together with Buddha.

(ds-a) Puriso **Buddhassa** dānaṃ deti. [dānaṃ=act of giving, dā-to give+yu+am]
[LT] Man, for Buddha, to alms, offers. **i.e.** Man offers alms for Buddha.

(ds-b) Namo **Buddhassa**. Namo dhammassa. Namo **Samghassa**.
[LT] (I) bow for (to) Buddha, (I) bow for (to) Dhamma, (I) bow for (to) saṃgha,

Note: This is a brief form of paying respect to triple gem using the word namo=which means to bend oneself in an act of religious piety and devotion.
In case an ākhyāta-verb **namati**="to bow" is used, the object words must be in accusative-case. Case-endings are shown underlined.

Examples: Ahaṃ buddhaṃ namāmi. ahaṃ dhammaṃ namāmi. ahaṃ saṃghaṃ namāmi.

(dp) Puriso **Buddhānaṃ** dānaṃ deti.
[LT] Man, for Buddhas, to alms, offers. **i.e.** Man offers alms for Buddhas.

(abs) **Buddhasmā**, **Buddhamhā**, **Buddhā** puriso ovādaṃ labhati.
[LT] From Buddha, man, to instruction, gets. **i.e.** Man gets instruction from Buddha.

(abp) **Buddhehi**, **Buddhebhī** dhammaṃ sutvā manussā somanassaṃ labhanti.
[LT] From Buddhas, to dhamma, having heard, men, to joy, get.
i.e. Men get joy after having heard dhamma from Buddhas.

Note: (1) sutvā=having heard. su-to hear+tvā=having, a Kita gerund-verb. (2) somanassaṃ=joy, sumana+ṇya+am, a taddhita-noun, See sutta 360.

(gs) **Buddhassa** bhagavato dhammaṃ narā ca devā ca suṇanti. [su-to listen+ṇā+anti]
[LT] Of Buddha, of glorious, to dhamma, men, also, deities, also, listen.
i.e. Men as well as deities listen to the glorious Buddha's dhamma (teaching).
Note: bhagavato is modifier of Buddhassa.

(gp) **Buddhānaṃ** sīlasamādhipaṇṇāyo ca jhānābhiññāsamāpattiyo ca mahantā honti.
 [LT] Of Buddha, moral virtue, concentration, wisdom, also, pure mental states, psychic powers, the ability to enter into various pure mental states, also, great, are.
i.e. The moral virtue, concentration, wisdom, and pure mental states, psychic powers, the ability to enter into and remain in various pure mental states of Buddha are great.

Note: (1) sīlasamādhipaṇṇāyo, sīla=moral virtue. samādhi=concentration+paṇṇā=wisdom+yo, a compound noun. (2) jhāna=deep, pure, mental absorption states, abhiññā=six psychic capacities, samāpatti=being entered into eight kinds of pure and calm mental states for a certain duration of time+yo, a compound noun.

(ls) **Buddhasmim, Buddhamhi, Buddhe** bahū sattā upāsanti.[upa√ āsa-to get near+a+anti]
 [LT] In Buddha, many, beings, closely devote. **i.e.** Many beings closely devote at (to) Buddha.

(lp) **Buddhesu** devamanussā pasīdanti.
 [LT] In Buddhas, deities and men, admire. **i.e.** Deities and men admire at Buddhas.

Note: pasīdanti=admire, pa√ sada-to immerse+a+anti. **sada** changed to **sīda** per rule 609.

Attha (Multi-use word)

(Masculine & neuter, Dual-gender, a-ending noun)

Note different meanings of the word **attha** in these sentences.

(ns) (a) **Ayaṃ imassa padassa attho.** [pada-word, imassa is modifier of padassa]
 [LT] This, of this, of word, is meaning. **i.e.** This is the meaning of this word.

(b) **Dhanana me na attho.** [attha-wish]
 [LT] With wealth, my, not, wish. **i.e.** There is not my wish with wealth, I do not wish wealth.

(c) **Dhammna me attho.**
 [LT] With dhamma, my, wish. **i.e.** There is my wish with dhamma, I wish dhamma.

Note: This expression of wish by using **attha** requires instrumental case in its object of desire shown underlined.

(np) **Ime imesaṃ padānaṃ Atthā.** [attha-meaning]
 [LT] These, of these, of words, (are) meanings. **i.e.** These are the meaning of these words.

(as) **Buddho paresaṃ Atthaṃ jānāti, carati ca.** [attha-wellbeing, interest, matter]
 [LT] Buddha, of others, to well-being, knows, does, also. **i.e.** Buddha knows the wellbeing of others and works (for) it also.

(ap) **Buddhā paresaṃ Atthe jānanti, caranti ca.**
 [LT] Buddhas, of others, to well-being, know, do, also. **i.e.** Buddhas knows wellbeing of others and carry it out (for it) also.

Note: It is a custom in Pāli to use plural as a way of respect for persons of respect such as Buddha, senior teachers, parents etc., even though the actual word is a singular noun. See the word "Buddhā" here as an example.

(is) Paṇḍito attano atthaṃ paresaṃ Atthēna na hāpeti. [hāpeti-cause to fail, hā-to fail+ṇāpe+ti]
[LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fails. i.e. The wise do not let one's wellbeing fail with others wellbeing. (The wise care about other's wellbeing while they care about their wellbeing too. It also means that while the wise minds important things of others, he does not ignore his own important matters too).

(ip) Paṇḍito attano atthaṃ paresaṃ Atthehi, Atthebhi na hāpeti.
[LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fail. i.e. The wise do not let one's wellbeing fail with others' wellbeing.

(ds) (a) Paṇḍito attano ca paresaṃ ca Atthassa kāraṇaṃ hoti.
[LT] The wise, of oneself, also, of others, also, wellbeing, doer, is. i.e. The wise is doer of one's wellbeing and others wellbeing as well.

Note: kāraṇaṃ=doer, kara+ṇvu+si. ṇvu changed to aka per rule 622>kar+aka. Initial a of kar turned to vuddhi ā>kāraṇa. si changed to o>kāraṇa.

(b) Buddhō sattānaṃ *Atthāya lokaṃ uppajjati. [uppajjati-arises, u√pada-to be+ya+ti]
[LT] Buddha, of living beings, for the benefit of, in the world, arises. i.e. Buddha arises in the world for the benefit of living beings.

(dp) Paṇḍito attano ca paresaṃ ca Atthānaṃ kāraṇaṃ hoti.
[LT] The wise, of oneself, also, of others, also, to matters of wellbeing, doer, is. i.e. The wise is doer of one's wellbeing and others wellbeing as well. [paresaṃ=pa+sa+ca]

(abs) Paṇḍito Atthasmā, Atthamhā, Atthā na hāyati. [hāyati-fails, decreases, hā+ya+ti]
[LT] The wise, from wellbeing, not, fails. i.e. The wise man does not fail from (the matter of) wellbeing.

(abp) Bālā manussā Atthehi, Atthebhi hāyanti. [Bālā>manussā]
[LT] The stupid, men, from (matters of) wellbeing, fail. i.e. The stupid men fail from (the matters of) wellbeing.

(gs) Imassa Atthassa vasena idaṃ byañjanaṃ patirūpaṃ. [patirūpaṃ-suitable-adj, noun]
[LT] Of this, of meaning, by power of, this, word, suitable. i.e. This word is suitable by means of this meaning.

(gp) Imesaṃ Atthānaṃ vasena imāni byañjanāni patirūpāni.
[LT] Of these, of meanings, by power of, these, words, suitable. i.e. These words are suitable by means of these meanings. **Note:** byañjana is of neuter gender. so, its correlative patirūpa must be in neuter.

(ls) Yasmiṃ kasmīṇci Atthasmiṃ, Atthamhi, Atthe, narā sahāyaṃ icchanti.
[LT] In whatever, in matter, men, to best friend, want. i.e. Men want the best friend (in times of whatever) matter (so that they can get help).

Note: (1) yasmiṃ kasmīṇci=in any matter, in any case, kasmīṇci=kasmiṃ+ci. (2) sahāyaṃ=friend, saha=together+aya=being+aṃ. sahāya-friend who is together in times of both joy and suffering.

(lp) Atthesu jātesu sahāyā bahupakārā honti. [honti-are, hū-to be+anti, ū changed to o, a erased]
[LT] When matters, when arisen, best friends, of much help, are. i.e. best friends are of much help in times of the arisen (emerging important) matters.

Note: bahu-much+upakārā-help, a bahubbīhi-compound-noun. This sentence is called **lakkhaṇa-vākya**, a marker sentence, where the subject is in locative-case and the marker-verb is a past-participle verb.

Usage of Dative-singular-case derivative "āya"

Rules regarding the use of **āya**-feature:

This feature is applicable after a-ending masculine or neuter gender nouns such as:

(a) plain or quality-descriptive nouns such as hita-wellbeing, sukha-happiness, dukkha-suffering etc,

(b) kita-nouns structured with root such as nibbāna-supreme peace, anukampa-compassion, pahāna-

act of removing, upasampadā-act of fulfilling.

Plain nouns in āya-feature examples:

Read the following sentences:

Buddho sattānaṃ hitāya, sukhāya loke uppajjati.

Buddha, of beings, for wellbeing, for happiness, in the world, arises. **i.e.** Buddha arises in the world for the wellbeing and happiness of beings.

Puññāni kammāni sattānaṃ sukhāya honti. [honti-are, hū-to be+anti, ū changed to o, a of anti erased]

Meritorious, deeds, of beings, for happiness, are, **i.e.** Meritorious deeds are for the happiness of beings.

Akusalāni kammāni sattānaṃ ahitāya dukkhāya honti.

Unwholesome, deeds, of beings, for ill, for suffering, are, **i.e.** Unwholesome deeds are for the ill and suffering of beings. [ahitāya-ahita-ill+āya-for, dukkhāya-dukkha-suffering+āya-for]

Kita-nouns in āya-feature examples:

Buddho nibbānāya sattānaṃ dhammaṃ deseti. [nibbāna+āya]

Buddha, for nibbāna, of beings, to dhamma, teaches. **i.e.** Buddha teaches dhamma to beings for nibbāna.

Buddho sattānaṃ anukampāya dhammaṃ deseti. [anukampa-compassionate act+āya]

Buddha, of beings, for compassion, to dhamma, teaches. **i.e.** Buddha teaches beings the dhamma out of compassion.

Bhikkhu akusalānaṃ dhammānaṃ pahānāya vāyamati. [pahāna-eradication+āya]

Monk, of unwholesome, of dhamma, for removing, strives. **i.e.** Monk strives for removing of unwholesome dhamma (sinful things). [vāyamati=vāyama-to strive+a+ti]

Bhikkhu kusalānaṃ dhammānaṃ upasampadāya vāyamati. [upasampada-fulfillment+āya]

Monk, of wholesome, of dhamma, for fulfilling, strives. **i.e.** Monk strives for fulfilling of wholesome dhamma (virtuous things).

Combined Usage of attha and āya

Rule regarding the use of **atthāya** [attha+āya]

As the word **atthāya** means "for the benefit of, for", it naturally **requires a beneficiary word**. In this case, **the beneficiary word should end in genitive case** either it be in singular or plural.

Therefore,

(1) there should be a beneficiary noun-word ending in genitive case either in singular or plural

preceding **atthāya**

(2) then it must be accompanied by the word **atthāya**.

Structural formula: noun in genitive case+atthāya (2)

Read the following sample sentences:

(1) Puriso samaṇassa atthāya vihāraṃ deti. [deti-gives, dā-to give+ti. ā of the root changed to e]
[LT] Man, of monk, for, to dwelling, offers. **i.e.** Man offers dwelling for the monk.

(2) Narā manussassa atthāya udakaṃ denti. [deti-give, dā+anti]
[LT] Men, of man, for, to water, offer. **i.e.** Men offer water for the man.

(3) Buddho bhikkhūnaṃ atthāya sikkhāpadaṃ paññāpeti. [paññāpeti-sets up, pa√ñā+ñāpe+ti]
[LT] Buddha, of monk, for, to rule, set up. **i.e.** Buddha sets up the rule for the monks.

(4) Buddho devamanussānaṃ atthāya dhammaṃ deseti.
[LT] Buddha, of deities and men, for, to dhamma, teaches. **i.e.** Buddha teaches dhamma for deities and men.

(5) Puriso bahūnaṃ atthāya maggaṃ karoti. [karoti-does, kara-to do+o+ti]
[LT] Man, of many, for, to road, makes. **i.e.** Man makes the road for the many.

(6) Rājā janassa atthāya pokkharāṇiṃ khaṇāpeti.
[LT] King, of people, for, pond, causes to dig (ordered to dig).
i.e. King ordered to dig the pond for people.

Note: khaṇāpeti=causes to dig, khaṇa-to dig+ñāpe+ti. This verb is called a causative verb which means to cause something happen, or to ask or to prompt or to order someone to do something for him. The affix **ñāpe** inside the verb signifies it. **ṇ** is erased as a procedure>khaṇāpeti.

Usage of "atthaṃ-for" (the dative-singular-case derivative word)

Usage rule of this common pattern: This usage is mostly found after common kita nouns such as saṃvara-restraint, pahāna-removing, virāga-detachment, nirodha-cessation, pacana-cooking, karaṇa-doing, ñāṇa-knowing, dāna-giving, etc. A beneficiary noun in genitive case is not strictly necessary but may also be included as the word itself signifies the intended result and purpose.

Structural Formula: kita-noun+atthaṃ (2)

Read the following sentences:

- (1) Idam bhikkhave brahmacariyam vussati samvarattham, pahānattham, virāgattham, nirodhattham.

[LT] This, monks, to noble practice, practiced, for restraint, for removing, for detachment, for cessation.

i.e. Monks, this noble practice is being practiced for the purpose of restraining, removing (of unwholesome things), for detachment (from defilements), for cessation (of suffering).

- (2) Puriso pacanattham taṇḍulam deti.

[LT] Man, for cooking, to rice, gives. **i.e.** Man gives the rice for cooking.

- (3) Naro pāsādassa karanattham rukkham chindai.

[LT] Man, of mansion, for making, to tree, cuts. **i.e.** Man cuts the tree for making a mansion.

Note: chindati=cuts, chida-to cut+a+ti.

- (4) Buddhō narānam ñānattham dhammam deseti.

[LT] Buddha, of men, for knowledge, to dhamma, teaches. **i.e.** Buddha teaches men dhamma for (the development of) knowledge.

- (5) Buddhō nibbānattham dhammam deseti.

[LT] Buddha, for nibbāna, to dhamma, teaches. **i.e.** Buddha teaches dhamma for (leading to) nibbāna.

- (6) Manussā dānattham bhikkhūnam cīvaram denti.

[LT] Men, for charity, for monks, to robe, offer. **i.e.** Men offer robe to monks for charity (as a charity).

atthika-wishing of, [attha+ika, a taddhita noun]

- (a) Idha devate rukkhassa mūlam mūlatthikā haranti. tacam tacatthikā haranti.

[LT] Here in the world, deity! of tree, to root, those wishing root, take, to bark, those wishing bark, take.

i.e. Deity! (It is natural that) those wishing the root of a tree take the root but those wishing the bark, take the bark in the world.

- (b) pattam pattatthikā haranti. pupham puphatthikā haranti. phalam phalatthikā haranti.

[LT] to leave, those wishing leave, take, to flower, those wishing flower, take flower. to fruit, those wishing fruit, take fruit.

i.e. those wishing leaf take the leaf. Those wishing flower take the flowers. Those wishing fruit take the fruits. (There is no point that you should be angry with it).

Note: (1) mūlatthikā=those wishing the root. mūla=root+atthikā=those wishing, a compound noun.

(2) tacatthikā=those wishing the bark. taca=bark, skin or upper layer. (3) pattatthikā=those wishing leaf.

patta=leaf. (4) puphatthikā=those wishing the flower. puppha=flower. (5) phalatthikā=those wishing the

fruit. phala=fruit. (Dhammika-sutta, Chakka-nipāta, Aṅguttara-nikāya Pāli texts)

Lesson (2)

Pumliṅga, A-kāraṇta sadda
 Masculine Gender,
 a-ending Nouns, Type (II)
Pumā-group Reader

Pumā-man, male

(ns) *Pumā, Pumo attano gehe viharati.

[LT] Man, of one's own, in house, lives. **i.e.** Man lives in his own house.

Note: viharati-lives, vi√ hara-to carry, to bring+a+ti. Due to prefix vi, hara means to live.

(np) Pumā, *Pumāno, attano gehe viharanti.

[LT] Men, of one's own, in house, live. **i.e.** Men live in their own house.

(as) Pumaṇ, *Pumānaṇ samaṇo passati. [samaṇa is purisa-group noun]

[LT] To man, monk, sees. **i.e.** The monk sees the man.

Note: passati-sees, disa-to see+a+ti. **disa** changed to **passa**.

(ap) Pume, *Pumāno samaṇā passanti.

[LT] To men, monks, see. **i.e.** The monks see the men.

(is) Pumena, *Pumunā *Pumānā saddhiṃ samaṇo gāmaṇ gacchati.

[LT] With man, together, monk, to village, goes. **i.e.** The monk goes to village together with man.

(ip) Pumehi-Pumbhi, *Pumānehi-Pumānebhi saha samaṇā gacchanti.

[LT] With men, together, monks, go. **i.e.** The monks go together with men.

Note: saha, saddhiṃ-together, These two words are nipāta particles without gender.

(ds) Pumassa, *Pumuno rājā dhanam deti.

[LT] For man, king, to wealth, offers. **i.e.** The king offers wealth for the man.

(dp) Pumānaṃ rājā dhanam deti.

[LT] For men, king, to wealth, offers. **i.e.** The king offers wealth for the men.

(abs) Pumasma, Pumamhā, Pumā, *Pumunā, *Pumānā rājā apagacchati.

[LT] From man, king, departs. **i.e.** The king departs from the man.

Note: apagacchati-departs, leaves, apa-away√ gamu-to go+a+ti.

(abp) Pumehi-Pumbhi, *Pumānehi-Pumānebhi rājā apagacchati.

[LT] From men, king, departs. **i.e.** The king departs from the men.

(gs) Pumassa, *Pumuno dhanam rājā gaṇhāti.

[LT] Of man, to wealth, king, takes. **i.e.** The king takes the wealth of man.

Note: gaṇhāti-takes, gaha-to take+ṇhā+ti, the component consonant **h** of the root was erased per 490.

(gp) **Pumānaṃ** dhanam rājāno gaṇhanti.

[LT] Of men, to wealth, kings, take. **i.e.** The kings take the wealth of men.

(ls) **Pumasmiṃ**, **Pumamhi**, **Pume**, ***Pumāne** rājā piyāyati. [piya+āya+ti]

[LT] In man, king, adores. **i.e.** The king adores the man.

Note: piyāyati-adores, piya-love+āya-have+ti. This is a nominal ākhyāta-verb, Re: 435.

(lp) ***Pumānesu**, **Pumesu**, ***Pumāsu** rājā piyāyati.

[LT] In men, king, adores. **i.e.** The king adores the men.

Yuvā-young, youth

(ns) **Yuvā**, **Yuvāno** balavā hoti. [bala-energy+vā-the one who has+si, guṇavā-group noun]

[LT] The young man, energetic, is. **i.e.** The young man is energetic.

(np) **Yuvā**, **Yuvānā** balavanto honti.

[LT] The young men, energetic, are. **i.e.** The young men are energetic.

(as) **Yuvaṃ**, **Yuvānaṃ** naro oloketi.

[LT] To young man, man, looks at. **i.e.** The man looks at the young man.

Note: oloketi-looks at, ava√ loka-to see+ṇe+ti, **ava** changes to **o** per 50.

(ap) **Yuve**, **Yuvāne** narā olokenti.

[LT] To young men, men, look at. **i.e.** The men look at the young men.

(is) **Yuvena-Yuvānena**, **Yuvānā** saddhiṃ naro katheti.

[LT] With young man, together, man, speaks. **i.e.** The man speaks with the young man.

(ip) **Yuvehi-Yuvebhi**, **Yuvānehi-Yuvānebhi** saddhiṃ naro katheti.

[LT] With young men, together, man, speaks. **i.e.** The man speaks with the young men.

(ds) **Yuvassa**, **Yuvānassa** ***Yuvino** naro vatthaṃ deti. [vattha-cloth]

[LT] For young man, man, to cloth, gives. **i.e.** The man gives the young man cloth.

(dp) **Yuvānaṃ**, **Yuvānānaṃ** naro vatthaṃ deti. [vattha, citta-group noun]

[LT] For young men, man, to cloth, gives. **i.e.** The man gives the young men cloth.

(abs) **Yuvasmā**, **Yuvamhā**, **Yuvā**

Yuvānasmā, **Yuvānamhā**, **Yuvānā** naro apagacchati.

[LT] From young man, man, leaves. **i.e.** The man leaves from the young man.

(abp) **Yuvehi-Yuvebhi**, **Yuvānehi-Yuvānebhi** naro apagacchati.

[LT] From young men, man, leaves. **i.e.** The man leaves from the young men.

(gs) **Yuvassa**, **Yuvānassa** ***Yuvino** kāyo abhirūpo hoti. [abhirūpo-pretty, adj noun]

[LT] Of young man, body, handsome, is. **i.e.** The body of young man is handsome.

(gp) **Yuvānaṃ**, **Yuvānānaṃ** kāyo abhirūpo hoti.

[LT] Of young men, body, attractive, is. **i.e.** The body of young men is attractive.

Note: abhirūpo=handsome, abhi=especially√ rūpa=beautiful form+si, a compound noun.

(ls) Yuvasmim, Yuvamhi, Yuve, Yuvānasmim, Yuvānamhi, Yuvāne naro pasīdati.

[LT] In young man, man, admires. **i.e.** The man admires in young man.

Note: Pasīdati=admires, pa√ sada-to be happy+a+ti, the root **sada** changed to **sīda** per 609.

(lp) Yuvāsu, Yuvānesu narā pasīdanti.

[LT] In young men, men, admire. **i.e.** The men admire in young men.

Addhā=time, period of time, journey, path.

(a-ending, masculine gender)

(ns) Sattānam bhavo dīgho Addhā iva hoti.

[LT] Of beings, life, long, journey, like, is. **i.e.** The life of beings is like a long journey.

(np) Sattānam bhavā dīghā Addhā, addhāno viya honti.

[LT] Of beings, lives, long, journey, like, are. **i.e.** The lives of beings are like the long journeys.

Note: iva, viya means like. They are nipāta particles without gender.

(as) Sattā dīgham Addhānam saṃsaranti. [saṃ=repeatedly√sara-to wander+anti]

[LT] Beings, for long, for period, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) for long period.

(ap) Sattā dīghe Addhāne saṃsaranti.

[LT] Beings, for long, for periods, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) for long periods.

Note: saṃsaranti=repeatedly wander. saṃ=again and again√sara-to go about+a+anti.

(is) Dīghena Addhunā sattā saṃsaranti.

[LT] With long, with journey, beings, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) with long journey (of life).

(ip) Dīghehi Addhānehi-bhi sattā saṃsaranti.

[LT] With long, with journeys, beings, repeatedly wander. **i.e.** Beings repeatedly wander (in various lives) with long journeys (of life), i.e. in their long journey of life.

(gs) Dīghassa *Addhuno accayena Buddho uppajjati.

[LT] Of long, of period, by passing, Buddha, arises. **i.e.** Buddha arises after passing of the long period.

(gp) Dīghānam Addhānam accayena kappo vinassati.

[LT] Of long, of periods, by passing, the world, disintegrates. **i.e.** The world disintegrates after passing of long periods.

Note: (1) Accayena-at passing. This is instrumental case in locative sense, See sutta 290. (2) vinassati-disintegrates, vi√ nasa-to disappear+a+ti.

(ls) Dīghasmim *Addhani, addhāne ayam cakkavālo tiṭṭhati.

[LT] In long, in period, this, universe, exists. **i.e.** This universe exists in the long period of time.

Note: (1) cakkavālo-universe, planet, cakka-wheel, spherical+vāla-circled, ringed. The planet is so called because it formed like in spherically ringed shape. (2) tiṭṭhati- exists, ṭhā-to stand+a+ti. **ṭhā** changed to **tiṭṭha** per the rule of 468.

(lp) Dīghesu *Addhāsu addhānesu ayaṃ cakkavālo tiṭṭhati.

[LT] In long, in periods, this, universe, exists. **i.e.** This universe exists (had been in existence) in (since) long periods of time.

Note: Dative, Ablative example sentences are not shown. Underlined words are visesana words.

Muddha-head, top, peak.

(ns) Pabbatassa muddhā ucco hoti.

[LT] Of mountain, peak, high, is. **i.e.** The peak of mountain is high. [ucca-high]

(np) Pabbatānaṃ muddhāno uccā honti.

[LT] Of mountain, peaks, high, are. **i.e.** The peaks of mountain are high.

(as) Pabbatassa muddhaṃ narā ārohani. [ārohani-climb, ā√riha-to climb+anti]

[LT] Of mountain, to peak, men, climb. **i.e.** Men climb to the peak of mountain.

(ap) Pabbatassa muddhāno bahū narā ca bhikkhū ca ārohani. [bahū-many, adj, noun]

[LT] Of mountain, to peaks, many, men, also, monks, also, climb. **i.e.** Many men and monks climb to the peaks of the mountain.

(is) Rukkhassa muddhanā, muddhena pabbatassa muddhā samā. [samā-equal, adj, noun]

[LT] Of tree, with the peak, of mountain, peaks, are equal. **i.e.** The peaks of mountain are equal with the peak of tree (i.e. They are of equal height).

(ip) Rukkhānaṃ muddhehi-bhi, muddhānehi-bhi pabbatassa muddhā na samā.

[LT] Of trees, with the peaks, of mountain, peaks, not, equal. **i.e.** The peaks of mountain are not equal with the peak of trees.

(abs) Pabbatassa muddhā, muddhanā naro kandaraṃ patati. [pata-to fall+ti]

[LT] Of mountain, from the peak, man, to ravine, falls. **i.e.** Man falls down into the ravine from the peak of mountain.

(abp) Pabbatānaṃ muddhehi-bhi, muddhānehi-bhi narā patanti.

[LT] Of mountains, from the peaks, men, fall. **i.e.** Men fall down from the peaks of mountains.

(gs) Pabbatassa muddhassa upari keci rukkhā vaḍḍhanti.

[LT] Of mountain, of the peak, above, some, trees, grow. **i.e.** Some trees grow above the peak of mountain.

Note: (1) keci-some. (2) rukkha-tree (3) vaḍḍhanti-grow, vaḍa-to grow+ya+anti

(gp) Pabbatassa muddhānaṃ upari keci rukkhā vaḍḍhanti.

[LT] Of mountain, of the peaks, above, some, trees, grow. **i.e.** Some trees grow above the peaks of mountain.

(ls) Sāmaṇerassa muddhani kese bhikkhu khurena chindati.

[LT] Of novice, on the head, to hairs, monk, by small-knife, cuts. **i.e.** The monk cuts (shaves) the hairs on the head of novice by small-knife.

Note: (1) sāmaṇera-novice, purisa-group noun. (2) khura-small-knife.

(lp) Pabbatassa muddhāsu bahū rukkhā vaḍḍanti.

[LT] Of mountain, on the peaks, many, trees, grow. **i.e.** Many trees grow on the peaks of mountain.

Note: Dative-case example sentences are not shown.

Puṁliṅga, A-kāranta sadda
Masculine gender, a-ending noun
Rājā-the king

(ns) Rājā imañ raṭṭhaṃ ajjhāvasati.[adhi, ā√vasa+ti]

[LT] King, to this, to kingdom, reigns. **i.e.** The king reigns this kingdom.

(np) Rājāno *Rājino Buddhaṃ saraṇaṃ gacchanti.

[LT] Kings, to Buddha, to refuge, go. **i.e.** The kings go to the Buddha as refuge (i.e. become disciples).

(vs) Bho Rāja, Rājā! dhammena rajjaṃ kārehi.

[LT] Oh king! with dhamma, to kingdom, do. **i.e.** Do the kingdom justly, **i.e.** Rule the kingdom by means of dhamma (justice and fairness) Oh king!

Note: (1) rajja-kinghood, government. (2) kārehi-cause to do, kara+ṇe+hi, a causative verb. ṇ is erased and the initial vowel of the root lengthened> kāreti.

(vp) Bhavanto Rājāno, *Rājino! dhammena rajjaṃ kāretha.

[LT] Oh kings!, with dhamma, to kingdom, do. **i.e.** Do the kingdom justly, **i.e.** Rule the kingdom by means of dhamma, Oh kings!

(as) Rājāṃ, Rājānaṃ jano piyāyati.

[LT] To king, people, adores. **i.e.** People adore the king.

(ap) Rājāno, *Rājino janā piyāyanti.

[LT] To kings, people, adore. **i.e.** People adore the kings.

(is) Rājena, *Rājina, *Rañña saha rājaputtā āgacchanti. [rāja-of king+putta-son, prince]

[LT] With king, together, king's sons (i.e. princes), come. **i.e.** The princes come together with the king.

(ip) Rājehe Rājebhi *Rājūhi, Rājūbhi saha rājaputtā āgacchanti.

[LT] With kings, together, princes, come. **i.e.** Princes come together with the kings.

(ds) Rājassa, *Rañño, *Rājino manussā suṅkaṃ denti. [suṅka-tax, revenue]

[LT] For king, men, to tax, give. **i.e.** Men give tax to the king.

(dp) *Raññaṃ, *Rājūnaṃ, Rājānaṃ manussā suṅkaṃ denti.

[LT] For kings, men, to tax, give. **i.e.** Men give tax to the kings.

(abs) Rājasmā, Rājamhā, *Raññā puriso varaṃ labhati. [vara-reward, gift, citta-group noun]

[LT] From king, man, gets, to the reward. **i.e.** Man gets the reward from the king.

(abp) Rājehi-Rājebhi, *Rājūhi-Rājūbhi purisā varaṃ labhanti.

[LT] From kings, men, gets, to the reward. **i.e.** Men get the reward from the kings.

(gs) Rājassa, *Rañño, *Rājino nimantanāṃ buddho sampaṭicchati.

[LT] Of king, to invitation, Buddha, accepts. **i.e.** Buddha accepts the invitation of the king.

Note: (1) nimantanāṃ-invitation, ni√ manta+yu+am (2) sampaṭicchati-accepts, saṃ, pati√ isu-to wish+a+ti

(gp) *Raññaṃ, *Rājūnaṃ, Rājānaṃ santike mahāmaccaṃ sannipatanti.

[LT] Of kings, near, chief ministers, meet. **i.e.** Chief ministers hold a meeting near the king.

Note: (1) santike-near, in the presence, (2) mahāmaccaṃ-chief ministers, mahā-chief+amacca-friend+yo (3) sannipatanti-congregate, saṃ, ni√ pata-to fall, to come+anti.

(ls) Rājasmim, Rājamhi, *Raññe, *Rājini āṇa ca senā ca atthi.

[LT] In king, authority, also, army, also, has. **i.e.** The king has authority and army as well.

Note: (1) āṇa-authority, (2) senā-army. These two words belong to kaññā-group nouns. (3) atthi-is, asa-to be+ti.

(lp) *Rājūsu, Rājesu janā apacāyanti. [apa√ci-to respect+anti].

[LT] In kings, people, respect. **i.e.** People respect the kings.

Brahmā-(a) Holy God in the heaven (n). (b) holy, noble (adj)

(Masculine gender, a-ending noun)

(ns) **Brahmā** buddhaṃ vandituṃ brahmalokato āgacchati.

[LT] Brahmā, to Buddha, to bow, from Brahma-world, comes. **i.e.** The Brahmā comes from the brahma-world in order to bow (pay respect) to Buddha.

Note: (1) vandituṃ-to pay respect, vanda-to bow+i+tuṃ-for (2) brahmalokato-from brahma world, brahma+loka-world +to-from.

(np) **Brahmāno** buddhaṃ pucchituṃ upasaṅkamanti.

[LT] Brahmās, to Buddha, to question, approach. **i.e.** The Brahmās approach Buddha in order to ask questions.

Note: (1) pucchituṃ-to ask, puccha-to ask+i+tuṃ-for (2) upasaṅkamanti-approach, upa-near, saṃ-well√ kamu-to go+anti.

(vs) He ***Brahme!** buddho dhammaṃ desessati. [disa-to teach+ssati-will, future-mode verb]

[LT] Brahmā!, Buddha, to dhamma, will preach. **i.e.** Brahmā! Buddha will preach the dhamma.

(vp) Bhavanto **Brahmā**, Bhavanto **Brahmāno!** buddhā dhammaṃ desessanti.

[LT] Brahmās!, Buddhas, to dhamma, will preach. **i.e.** Brahmās! Buddhas will preach the dhamma.

(as) **Brahmaṃ**, **Brahmānaṃ** buddho āmanteti. [ā√manta-calls on, address+ṇe+ti].

[LT] To Brahmā, Buddha, addresses. **i.e.** Buddha addresses to the Brahmā.

(ap) **Brahmāno** buddho eta'davoca. [eta'davoca=etaṃ-to this word+avoca-said. Re: 34].

[LT] To Brahmās, Buddha, to this, spoke. **i.e.** Buddha spoke this to the Brahmās.

(is) ***Brahmanā**, ***Brahmunā**, **Brahmena** saddhiṃ buddho dhammaṃ katheti.

[LT] With Brahmā, together, Buddha, to dhamma, talks. **i.e.** Buddha talks dhamma with Brahmā.

(ip) **Brahmehi-bhi**, ***Brahmūhi-bhi** saddhiṃ buddho dhammaṃ katheti.

[LT] With Brahmās, together, Buddha, to dhamma, talks. **i.e.** Buddha talks dhamma with Brahmās.

(ds) **Brahmassa**, ***Brahmuno** buddho dhammaṃ deseti.

[LT] For Brahmā, Buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for Brahmā.

(dp) **Brahmānaṃ**, ***Brahmūnaṃ** buddho dhammaṃ deseti.

[LT] For Brahmās, Buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for Brahmās.

(abs) ***Brahmanā**, ***Brahmunā** āloko jāyati. [āloko-light]

[LT] From Brahmā, the light, arises (emanates). **i.e.** The light emanates from Brahmā.

(abp) **Brahmehi-bhi**, ***Brahmūhi-bhi** āloko jāyati.

[LT] From Brahmās, the light, emerges. **i.e.** The light emanates from Brahmā.

(gs) **Brahmassa**, ***Brahmuno** yācanaṃ buddho sampatiṇṇhi. [yācana-request+am]

[LT] Of Brahmā, to the request, Buddha, accepted. **i.e.** Buddha accepted the request of Brahmā.

(gp) **Brahmānaṃ**, ***Brahmūnaṃ** yācanaṃ buddho sampatiṇṇhi. [saṃ,pati√ iccha+ī]

[LT] Of Brahmās, to the request, Buddha, accepted. **i.e.** Buddha accepted the request of Brahmās.

(ls) Brahmasmiṃ, Brahmamhi, Brahme, *Brahmani jano pasīdati.
[LT] In Brahmā, people, adore. **i.e.** People adore the Brahmā.

(lp) Brahmesu jano pasīdati.
[LT] In Brahmās, people, adore. **i.e.** People adore the Brahmās.

Sakhā-friend.

(Masculine gender, a-ending noun)

(ns) Ayaṃ puriso me Sakhā hoti.
[LT] This, man, my, friend, is. **i.e.** This man is my friend.

(np) ime purisā me *Sakhāyo, *Sakhāno, *Sakhino, *Sakhāro honti.
[LT] These, men, my, friends, are. **i.e.** These men are my friends.

(vs) Bho Sakha, Sakhā, *Sakhi, *Sakhī, *Sakhe! mā akusalaṃ kammaṃ karoḥi.
[LT] Oh friend! do not, to unwholesome, to deed, do. **i.e.** Oh friend! Do not do unwholesome deed!

Note: (1) mā-do not, a nipāta particle of prohibition (2) karoḥi-do, kara-to do+o+hi, pañcamī-mode verb.

(vp) Bhavanto *Sakhāyo, *Sakhāno, *Sakhino! kusalaṃ kammaṃ karoṭha.
[LT] Oh friends! to wholesome, to deed, do. **i.e.** Oh friends! Do wholesome deed!

Note: (2) karoṭha-do, kara-to do+o+tha, pañcamī-mode verb.

(as) Mama Sakhaṃ, *Sakhāraṃ, Sakhānaṃ ahaṃ passāmi.
[LT] My, to friend, I, see. **i.e.** I see my friend.

(ap) Mayaṃ amhākaṃ *Sakhāyo, *Sakhāno, *Sakhino, *Sakhāro passāma.
[LT] We, our, to friends, see. **i.e.** We see our friends.

(is) Sakkena, *Sakhinā, *Sakhārena ahaṃ vasāmi.
[LT] With friend, I, live. **i.e.** I live with a friend.

(ip) Sakhehi-bhi, *Sakhārehi-bhi mayaṃ vasāma.
[LT] With friends, we, live. **i.e.** We live with friends.

(ds) ahaṃ *Sakhissa, *Sakhino dhanam demi.
[LT] I, for friend, to wealth, give. **i.e.** I give wealth to friend.

(dp) Sakhānaṃ, *Sakhārānaṃ, *Sakhīnaṃ dhanam mayaṃ dema.
[LT] For friends, to wealth, we, give. **i.e.** We give wealth to friends.

(abs) Naro *Sakhinā *Sakhismā-mhā, Sakhā, *Sakhārasmā-mhā-Sakhārā sukhaṃ labhati.
[LT] Man, from friend, to happiness, gets. **i.e.** Man gets happiness from friend.

(abp) Narā Sakhehi-bhi, *Sakhārehi-bhi sukhaṃ labhanti.
[LT] Men, from friends, to happiness, get. **i.e.** Men get happiness from friends.

(gs) *Sakhissa, *Sakhino kulam kalyāṇamitto rakkhati. [kula is citta-group noun]
[LT] Of friend, to family, good-friend, protects. **i.e.** The good friend protects the family of (his) friend.

Note: (1) kalyāṇamitto-good friend, kalyāṇa-good+mitta-friend+si (2) rakkhati-protects, rakkha-to protect+a+ti.

(gp) Sakhānam, *Sakhārānam, *Sakhīnam geham mittā rakkhanti.
[LT] Of friends, to home, friends, protect. **i.e.** The friends protect the home of (their) friends.

(ls) Sakhe mama pemaṁ atthi. [pema-love]
[LT] In friend, my, love, has. **i.e.** I have love (goodwill) in (toward) my friend.

(lp) Sakhesu, *Sakhāresu no pemaṁ atthi. (no is pronounced as naw which means our)
[LT] In friends, our, love, has. **i.e.** We have love (goodwill) in (our) friends.

Attā-self, individual being, oneself. (Masculine gender, a-ending nouns)

(ns) Attā hi attano nātho hoti.
[LT] Oneself, in fact, of oneself, refuge, is. **i.e.** In fact, by oneself is one's refuge (help).

Note: (1) hi-in fact, affirmation, a nipāta particle of various meanings (2) nātho-refuge, resort, help.

(np) Attāno attānam nāthā honti.
[LT] Ourselves, of oneself, refuges, are. **i.e.** By ourselves are our refuge (help).

(as) Paṇḍito Attam, Attānam pāpato rakkhati. [pāpa-evil+to-from]
[LT] The wise, to oneself, from evil, protects. **i.e.** The wise protects oneself from the evil.

(ap) Paṇḍitā Attāno pāpato rakkhanti. [rakkhanti=protect.rakkha-to protect+a+anti]
[LT] Wise men, to themselves, from evil, protect. **i.e.** The wise men protect themselves from the evil.

(is) Attanā, Attena kataṁ pāpaṁ attanā visujjhati. [visujjhati-vi√ sudha-to cleanse+ya+ti]
[LT] By oneself, done, to evil, by oneself, purifies. **i.e.** Evil done by oneself is purified by oneself.

(ip) Attehi-bhi, *Attanehi-bhi kataṁ pāpaṁ attanā visujjhanti.
[LT] By oneself, done, to evil, by oneself, purify.
i.e. Evil done by ourselves is (to be) purified by ourselves. [kataṁ-done, a kita verbal-noun]

(ds) Puriso Attassa, *Attano sukham sāmaṁ karoti.
[LT] Man, for oneself, to happiness, by oneself, creates. **i.e.** Man creates happiness by oneself.

(dp) Purisā Attānam sukham sāmaṁ karonti.
[LT] Man, for oneself, to happiness, by oneself, create. **i.e.** Men create happiness by themselves.

(abs) Attasmā-attamhā, Attā *Attanā vinā na koci nātho atthi.
[LT] From oneself, except, not, any, refuge, is. **i.e.** There is not any refuge except oneself.

(abp) Attehi-bhi, *Attanehi-bhi vinā na koci nātho atthi.

[LT] From ourselves, except, not, any, refuge, is. **i.e.** There is not any refuge except ourselves.

(gs) Attassa, *Attano sukhaṃ sayāṃ karoti.

[LT] One's, to happiness, by oneself, creates. **i.e.** One's happiness is created by oneself.

(gp) Attānaṃ sukhaṃ sayāṃ karonti.

[LT] Our, to happiness, by oneself, create. **i.e.** Our happiness is created by ourselves.

(ls) Sattā Attasmim, attamhi, Atte, *Attani rūpaṃ samanupassati.

[LT] Beings, in atta, to body, see. **i.e.** Beings see (their) body as atta.

Note: (1) rūpaṃ-form, material element, (2) samanupassati-sees well repeatedly, saṃ-well, anu-again and again√ disa-to see+a+ti, **m̐** changed to **m** per rule 34 and **disa** changed to **passa** per rule 471.

(lp) Sattā Attesu, *Attanesu rūpaṃ samanupassanti.

[LT] Beings, in attas, to body, see. **i.e.** Beings see (their) body as (their) attas.

Note: **Atta** is sometimes used as a reflexive pronoun. Also, **sayāṃ**, **sāmaṃ** are nipāta-particles used as reflexive which mean "by itself, by oneself."

Lesson (3)

Puṃliṅga, Akāranta sadda
 Masculine Gender,
 a-ending nouns, Type (III)
Gacchanta-group Reader

Gacchaṃ, Gacchanto-the one who is going-**adj, noun**, while going-**present participle**.

Read the following sentences:

(ns) Vihāraṃ Gacchaṃ, Gacchanto puriso antrāmagge buddhaṃ passati.

[LT] To temple, while going, man, on the way, to Buddha, sees. **i.e.** Man, while going to temple, sees Buddha on the way. [antrā-between+magge-at the road, a compound noun, **i.e.** on the way]

(np) Vihāraṃ Gacchanto, Gacchantā purisā buddhaṃ passanti.

[LT] To temple, while going, men, to Buddha, see. **i.e.** Men, while going to temple, see Buddha.

(as) Gāmaṃ Gacchaṃ, Gacchantā purisaṃ sunakho anugacchati.

[LT] To village, to going, to man, dog, follows. **i.e.** The dog follows to (after) the man going to the village.

Note: (1) sunakho-dog, (2) anugacchati-follows, anu-following, accompanying√ gamu-to go+a+ti.

(ap) Gāmaṃ Gacchante purise sunakho anugacchati.

[LT] To village, to going, to men, dog, follows. **i.e.** The dog follows to (after) the men going to the village.

(is) Nagaraṃ Gacchatā, Gacchantena purisena saddhiṃ bhikkhu gacchati.

[LT] To town, with going, with man, together, monk, goes. **i.e.** The monk goes together with the man who is going to the town.

(ip) Nagaraṃ Gacchantehi, Gacchantebhi purisehi saddhiṃ bhikkhū gacchanti.

[LT] To town, with going, with men, together, monks, go. **i.e.** The monks go together with the men who are going to the town.

(ds) Vanam Gacchato, Gacchantassa purisassa bhikkhu bhojanaṃ deti. [vana-forest]

[LT] To forest, for going, for man, monk, to food, gives. **i.e.** The monk gives food for the man who is going to the forest.

(dp) Vanam Gacchatam, Gacchantānam purisānam bhikkhu bhojanaṃ deti. [bhojana-meal]

[LT] To forest, for going, for men, monk, to food, gives. **i.e.** The monk gives food for the men who are going to the forest.

(abs) Vanam Gacchatā, Gacchantasmā, Gacchantamhā, Gacchantā purisā phalāni bhikkhu labhati. [phala-fruit]

[LT] To forest, from going, from man, to fruits, monk, gets. **i.e.** The monk gets fruits from the man who is going to the forest.

(abp) Vanam Gacchantehi, Gacchantebhi purisehi phalāni bhikkhu labhati.

[LT] To forest, from going, from men, to fruits, monk, gets. **i.e.** The monk gets fruits from the men who are going to the forest.

(gs) Vanam Gacchato, Gacchantassa purisassa kāyo kilamati.

[LT] To forest, of going, of man, body, tires. **i.e.** The body of the man who is going to the forest is tired.

Note: (1) kāyo-body, (2) kilamati-tired, kilamu-to be weary+a+ti.

(gp) Vanam Gacchataṃ, Gacchantānaṃ purisānaṃ kāyā kilamanti.

[LT] To forest, of going, of men, bodies, tired. **i.e.** The bodies of the men who are going to the forest, are tired.

(ls) Attano gehaṃ Gacchati, Gacchantasmim, Gacchantamhi, Gacchante purise balaṃ

atthi. [geha-home]

[LT] Of one's own, to home, in going, in man, strength, is. **i.e.** There is strength in the man who is going to his home.

(lp) Attano gehaṃ Gacchantesu purisesu dhanam atthi.

[LT] Of one's own, to home, in going, in men, wealth, is. **i.e.** There is wealth in the men who are going to their home.

Gacchantī-the lady who is going, while going.

(Feminine Gender, ī-ending noun, gacchanta+ī)

(ns) Nagaraṃ Gacchantī itthī rukkhāmūle vissamati.

[LT] To town, going, woman, at the foot of tree, rests. **i.e.** The woman who is going to town, rests at the foot of tree.

Note: (1) rukkhā-of tree+mūle-at root. (2) vissamati-rests, vi√ samu-to calm+a+ti, one extra s added.

(np) Nagaraṃ Gacchantiyo itthiyo rukkhāmūle vissamanti.

[LT] To town, going, women, at the foot of tree, rest. **i.e.** The women who are going to town, rest at the foot of tree.

(as) Gehaṃ Gacchantim itthim puriso passati.

[LT] To home, to going, to woman, the man, sees. **i.e.** The man sees woman who is going to the home.

(ap) Gehaṃ Gacchantiyo itthiyo puriso passati.

[LT] To home, to going, to women, the man, sees. **i.e.** The man sees women who are going to the home.

(is) Gehaṃ Gacchantiyā itthiyā saha puriso gāmaṃ gacchati.

[LT] To home, with going, with woman, together, man, to village, goes. **i.e.** The man goes to the village together with woman who is going to (her) home.

(ip) Gehaṃ Gacchantīhi, Gacchantībhi itthīhi saha puriso gāmaṃ gacchati.

[LT] To home, with going, with women, together, man, to village, goes. **i.e.** The man goes to village together with women who are going to (their) home.

(ds) Vane attano khettaṃ Gacchantiyā itthiyā puriso udakaṃ deti. [udaka-water]

[LT] In forest, of one's own, to farm, of going, of woman, man, water, offers. **i.e.** The man offers water for the woman who is going to her own farm in the forest.

(dp) Vane attano khettaṃ **Gacchantīnaṃ** itthīnaṃ bhikkhu dhammaṃ katheti.
[LT] In forest, of one's own, to farm, of going, of women, monk, to dhamma, talks. **i.e.** The monk talks dhamma for the women who are going to their own farm in the forest.

(abs) Nagaraṃ **Gacchantiyā** itthiyā bhikkhu bhattaṃ labhati.
[LT] To town, from going, from woman, monk, to food, gets. **i.e.** The monk gets food from the woman who is going to town.

(abp) Nagaraṃ **Gacchantīhi**, **Gacchantībhi** itthīhi bhikkhū bhattaṃ labhanti.
[LT] To town, from going, from women, monks, to food, get. **i.e.** The monks get food from women who are going to town.

(ls) Gehaṃ **Gacchantiyā**, **Gacchantiyaṃ** itthiyaṃ putto atthi. [atthi-is, has, asa-to be+ti]
[LT] To home, at going, at woman, son, is. **i.e.** There is a son at the woman who is going to home.

(lp) Gehaṃ **Gacchantīsu** itthīsu puttā santi. [santi-are, have, asa+anti]
[LT] To home, at going, at women, sons, are. **i.e.** There are sons at the women who are going to home.

Note: **māna** and **ta**-suffixed two participle nouns and their use in Pāli sentences are shown below to enrich and broaden the grammatical knowledge of Pāli students. They are similarly used as **gacchanta**. Alternative word-forms for feminine and neuter gender nouns are also simple and easy. Try to translate these sentences by oneself.

Sample Sentences of
Participle-suffix **māna**-suffixed word "gacchamāno, (Masculine word-form)"

- (ns) Vihāraṃ **Gacchamāno** puriso antrāmagge buddhaṃ passati.
- (np) Vihāraṃ **Gacchamānā** purisā buddhaṃ passanti.
- (as) Gāmaṃ **Gacchamānaṃ** purisaṃ sunakho anugacchati.
- (ap) Gāmaṃ **Gacchamāne** purise sunakho anugacchati.
- (is) Nagaraṃ **Gacchamānena** purisena saddhiṃ bhikkhu gacchati.
- (ip) Nagaraṃ **Gacchamānehi**, **Gacchamānebhi** purisehi saddhiṃ bhikkhū gacchanti.
- (ds) Vanam **Gacchamānassa** purisassa bhikkhu bhojanaṃ deti.
- (dp) Vanam **Gacchamānānaṃ** purisānaṃ bhikkhu bhojanaṃ deti.
- (abs) Vanam **Gacchamānasmā**, **Gacchamānamhā**, **Gacchamānā** purisā phalāni bhikkhu labhati.
- (abp) Vanam **Gacchamānehi**, **Gacchamānebhi** purisehi phalāni bhikkhu labhati.
- (gs) Vanam **Gacchamānassa** purisassa kāyo kilamati.
- (gp) Vanam **Gacchamānānaṃ** purisānaṃ kāyā kilamanti.
- (ls) Attano gehaṃ **Gacchamānasmim**, **Gacchamānamhi**, **Gacchamāne** purise balaṃ atthi.
- (lp) Attano gehaṃ **Gacchamānesu** purisesu dhanam atthi.

Sample Sentences of
ta-suffixed past participle word "gato (Masculine word-form)"

Note: Even though it is a past-participle in the grammatical term, the meaning is very much the same and used as such in Pāli texts with only a slight hint of the past.

- (ns) Vihāraṃ Gato puriso antrāmagge buddhaṃ passati.
 (np) Vihāraṃ Gatā purisā buddhaṃ passanti.
 (as) Gāmaṃ Gataṃ purisaṃ sunakho anugacchati.
 (ap) Gāmaṃ Gate purise sunakho anugacchati.
 (is) Nagaraṃ Gatena purisena saddhiṃ bhikkhu gacchati.
 (ip) Nagaraṃ Gatehi, Gatebhi purisehi saddhiṃ bhikkhū gacchanti.
 (ds) Vanāṃ Gatassa purisassa bhikkhu bhojanaṃ deti.
 (dp) Vanāṃ Gatānaṃ purisānaṃ bhikkhu bhojanaṃ deti.
 (abs) Vanāṃ Gatasmā, Gatamhā, Gatā purisā phalāni bhikkhu labhati.
 (abp) Vanāṃ Gatehi, Gatebhi purisehi phalāni bhikkhu labhati.
 (gs) Vanāṃ Gatassa purisassa kāyo kilamati.
 (gp) Vanāṃ Gatānaṃ purisānaṃ kāyā kilamanti.
 (ls) Attano gehaṃ Gatasmim, Gatamhi, Gate purise balaṃ atthi.
 (lp) Attano gehaṃ Gatesu purisesu dhanāṃ atthi.

Bhavanta [bhū+anta]

Meaning: Your honorable, Gentleman

- (ns) Bhavaṃ, Bhavanto gotamo dhammaṃ carati.
 [LT] Venerable, gotama, to dhamma, practices. **i.e.** Venerable gotama practices dhamma.
 (np) Bhavanto, Bhavantā, *Bhonto, *Bhontā bhikkhū upāsakānaṃ dhammaṃ desenti.
 [LT] Venerable, monks, to devotees, to dhamma, teach. **i.e.** Venerable monks teach dhamma to devotees.

- (vs) (a) Ko nu kho Bho, *Bhavanta, *Bhonta, Bhante, *Bhadde gotama hetu?
 [LT] What, ?, venerable, gotama, the reason. **i.e.** What is the reason venerable gotama?

Note: nu-particle signifies question. kho-particle has no meaning here.

- (b) Suṇātu me Bhante saṃgho!
 [LT] Listen, me, venerable, monks. **i.e.** Listen to me venerables!

Note: bhante is found to be both singular and plural word in a wider area of Pāli texts.

- (vp) Suṇantu Bho, Bhavanto, Bhavantā, *Bhonto, *Bhontā mama vacanaṃ!
 [LT] Listen, your venerables, my, speech. **i.e.** Listen to my speech your venerables!

Note: (1) suṇantu=listen, su-to hear+ṇā+antu (pañcamī-verb). (2) vacanaṃ=speech, vaca-to say+yu+am.

- (as) Bhavantam gotamaṃ ahaṃ pucchāmi. [puccha-to ask+a+mi]

[LT] To venerable, gotama, I, ask. **i.e.** I ask (you) venerable gotama.

(ap) Bhavante bhikkhū mayaṃ vandāma.

[LT] To venerable, monks, we, bow. **i.e.** We bow (you) venerable monks.

(is) Bhavatā, *Bhotā, Bhavantena gotamena saddhim ahaṃ dhammaṃ carāmi.

[LT] With venerable, with gotama, together, I, to dhamma, practice. **i.e.** I practice dhamma together with venerable gotama.

(ip) Bhavantehi, Bhavantebhi bhikkhūhi saddhim mayaṃ dhammaṃ carāma.

[LT] With venerable, with monks, together, we, to dhamma, practice. **i.e.** We practice dhamma together with venerable monks.

(ds) Bhavato, *Bhoto, Bhavantassa ānandassa ahaṃ bhojanaṃ demi.

[LT] For venerable, for ānanda, I, to food, offer. **i.e.** I offer food to venerable ānanda.

(dp) Bhavataṃ, Bhavantānaṃ bhikkhūnaṃ mayaṃ bhojanaṃ dema.

[LT] For venerable, for monks, we, to food, offer. **i.e.** We offer food to venerable monks.

(abs) Bhavatā, Bhavantasmā, Bhavantamhā, Bhavantā imaṃ dhammaṃ ahaṃ suṇāmi.

[LT] From venerable, to this, to dhamma, I, listen. **i.e.** I listen to this Dhamma from venerable.

(abp) Bhavantehi, Bhavantebhi imaṃ vacanaṃ mayaṃ suṇāma. [su+ṇā+ma]

[LT] From venerable, to this, to speech, we, listen. **i.e.** We listen to this speech from venerable.

(gs) Bhavato, *Bhoto, Bhavantassa vacanaṃ ahaṃ saddahāmi.

[LT] Of venerable, to speech, I, believe. **i.e.** I believe in the speech of venerable.

Note: saddahāmi-(I) believe.sam-well√ dhā-to keep+mi.

(gp) Bhavataṃ, Bhavantānaṃ bhikkhūnaṃ vacanaṃ mayaṃ saddahāma.

[LT] Of venerables, of monks, to speech, we, believe. **i.e.** We believe in the speech of venerable monks.

(ls) Bhavati, Bhavantasmim, Bhavantamhi, Bhavante gotame ahaṃ pasīdāmi.

[LT] In venerable, in gotama, I, admire. **i.e.** I admire in venerable gotama.

(lp) Bhavantesu bhikkhūsu mayaṃ pasīdāma.

[LT] In venerables, in monks, we, admire. **i.e.** We admire in venerable monks.

Bhadanta-good honorable, venerable monk

(A polite term like **bho** and **bhavanta**, mostly said as a polite reference to monks by people)

[a-ending masculine gender noun, similar to purisa]

Read the following sentences:

(ns) Bhaddanto gāmaṃ āgacchati.

[LT] Venerable one, to village, comes. **i.e.** Venerable one comes to the village.

(np) Bhaddantā gāmaṃ āgacchanti.

[LT] Venerables, to village, come. **i.e.** Venerables come to the village.

(vs) Bho ***Bhaddanta**, ***Bhaddānta**, **Bhante** gāmaṃ āgacchatha!

[LT] Venerable one!, to village, come. **i.e.** Come to village venerable!

(vp) **Bhaddantā** amhākaṃ gāmaṃ āgacchatha!

[LT] Venerables!, our, to village, come. **i.e.** Come to our village venerables!

(as) **Bhaddantaṃ** ahaṃ apacayāmi.

[LT] To venerable one, I, respect. **i.e.** I respect the venerable.

Note: apacayāmi-(I) respect, apa√ ci-to respect+a+mi.

(ap) **Bhaddante** mayaṃ apacayāma.

[LT] To venerables, we, respect. **i.e.** We respect the venerables.

(is) **Bhaddantena** saha ahaṃ dhammaṃ carāmi.

(ip) **Bhaddantehi**, **Bhaddantebhi** saha mayaṃ dhammaṃ carāma.

(ds) **Bhaddantassa** ahaṃ piṇḍapātaṃ demi.

[LT] For venerable, I, to food, offer. **i.e.** I offer food for the venerable.

(dp) **Bhaddantānaṃ** mayaṃ piṇḍapātaṃ dema.

[LT] For venerables, we, to food, offer. **i.e.** We offer food for venerables.

(abs) **Bhaddantasmā**, **Bhaddantamhā**, **Bhaddantā** mayaṃ dhammaṃ suṇoma.

[LT] From venerable, we, to dhamma, hear. **i.e.** We hear dhamma from venerable.

(abp) **Bhaddantehi**, **Bhaddantebhi** mayaṃ dhammaṃ suṇoma.

[LT] From venerables, we, to dhamma, hear. **i.e.** We hear dhamma from venerables.

(gs) **Bhaddantassa** ovādaṃ ahaṃ suṇomi.

[LT] Of venerable, to instruction, I, listen. **i.e.** I listen to the instruction of venerable.

(gp) **Bhaddantānaṃ** ovādaṃ mayaṃ suṇoma.

[LT] Of venerables, to instruction, we, listen. **i.e.** We listen to the instruction of venerables.

(ls) **Bhaddantasmim**, **Bhaddantamhi**, **Bhaddante** mayaṃ pasīdāma.

(lp) **Bhaddantesu** mayaṃ pasīdāma.

Note: Translation for easily understandable sentences is not shown.

(a) **Santa**-while, being, present, existing (adj)

Note: In this first meaning, only some case-endings are shown as not all case-forms are found in the Pāli texts. Even among applicable word-forms, only simple word-forms are found in the frequent usage.

(ns) Ko **Santo** kaṃ paccācikkhasi. [paccācikkhati=renounces, forsakes, pati, ā√ cikkha-to forsake+ a+ti]

[LT] who, being, to whom, (you) forsake. **i.e.** Being who, whom do you forsake? Who you forsake whom.

(np) Cattāro’me bhikkhave puggalā **Santo**, Saṃvijjamānā lokasmim. [cattāro+ime]

[LT] Four, these, monks, individuals, are, present, in the world. **i.e.** Disciples! (there are) four (types of) individuals present in the world.

Note: (1) puggalā-individuals, persons. (2) saṃvijjamānā-are present, saṃ√ vida+ya+māna+yo. This word is a kita-noun with two suffixes, synonymous with santo.

(as) **Santaṃ** vā ajjattaṃ kāmacchandaṃ ‘atthi me ajjattaṃ kāmacchando’ti pajānāti.

[LT] To existing, also, in oneself, to sensual desire, (there) is, my, inside, sensual desire, thus, knows. **i.e.** (Meditator) knows there is sensual desire in me (if he sees) sensual desire is present in him.

Note: (1) kāmacchando’ti-kāmacchando-sexual desire+iti. (2) pajānāti-clearly knows. pa√ñā+nā+ti.

(ap) Paṇḍito ajjattaṃ **Sante akusale** dhamme pajānāti.

[LT] The wise, to existing, to unwholesome, to dhammas, clearly knows. **i.e.** The wise knows the arising unwholesome (mental) states in oneself.

(is) Iti puṭṭhena **Satā ānanda** ‘atthi’tissa vacanīyaṃ. [atthītissa-atthi-there is+iti-thus+assa-should be]

[LT] Thus, asked, being, ānanda, (there) is, should be, answered. **i.e.** Ānanda! being asked thus, you should answer as there is.

(ip) This case-ending word-forms not found despite being applicable.

(ds) Samaṇassa **Sato**, **Santassa** bhikkhussa manussā dānaṃ denti.

[LT] For a samaṇa, for being, for monk, men, alms, offer. **i.e.** Men offer alms to monks for being samaṇa, **i.e.** those practicing for inner calm and peace.

(dp) Pabbajitānaṃ **Sataṃ**, **Santānaṃ** bhikkhūnaṃ manussā sakkāraṃ karonti.

[LT] For renunciate, for being, for monks, men, respectful treatment, do. **i.e.** Men do respectful treatment to monks for being renunciate, (those who left lay-men's life for spiritual progress are called pabbajita).

Note: (1) pabbajitānaṃ-those who have gone forth, i.e. those who left householder's life [pa√ vaja-to go+i+ta].

(2) sakkāraṃ-respectful treatment, devotion, [saṃ-well√ kara-to do+ṇa-suffix+aṃ].

(abs, abp) This case-ending word-form not found though applicable.

(gs) (a) Bodhisattasse’va **Sato**, **Santassa** eta’dahosi.

[LT] Aspirant of Buddhahood, only, of being, this thought, arose. **i.e.** This thought arose even while being a bodhisatta.

Note: (1) bodhisattase’va=bodhisattassa+eva (2) eta’dahosi=etaṃ-this thought+ahosi-arose, was.

(gs) (b) āturakāyassa me **Sato**, **Santassa** cittaṃ anāturaṃ bhavissati.

[LT] (b) of sick body, my, of being, the mind, without being sick, will be. **i.e.** My mind will remain unaffected despite my body being sick.

Note: (1) āturakāyassa=of sick-body, ātura-sick, hurt+kāya-body, a bahubbīhi compound noun (2) anāturaṃ=na-not, without+āturaṃ-sick, hurt, a compound noun.

(gp) Manussānaṃ yeva Sataṃ, Santānaṃ, manussabhūtānaṃ dissanti hīnapaṇītātā .
[LT] Of human, only, (despite) being, human beings, are seen, being low and being high. **i.e.** (The abject unequal conditions) of being low and being high are seen (despite all of them) being human beings.

Note: (1) manussabhūtānaṃ-being humans. yeva-eva-only, y is inserted. (3) dissanti-disa-to see+anti. (4) hīnapaṇītātā-hīna-being low+paṇīta-being high+tā-being, a taddhita-noun.

(ls) (a) Imasmim Sati, Santasmim, Santamhi, Sante idaṃ hoti.

[LT] When this (cause), when present, this (result), is. **i.e.** When this cause is present, this result arises.

(b) Addhā kho bhante evaṃ Sati, Sante hoti sandiṭṭhikaṃ sāmāññaphalaṃ.

[LT] (b) Surely, venerable, thus, being, is, oneself-noticeable, benefit of monastic life. **i.e.** Surely, if being so, (it) is oneself-noticeable benefit of being a monk.

(lp) Evaṃ khandhesu Santesu hoti ‘satto’ti sammuti.

[LT] Thus, (when) khandhas, i.e. aggregates, (when) present, is, an individual being, as, concept. **i.e.** There arises the concept as "an individual being" when aggregates are present. (**i.e.** The concept or conventional term or recognition as "an individual living being" is rather based on the presence of five aggregates).

Note: (1) khandhesu-(five) khandha or aggregates. (3) satto’ti-satto-an individual being [saja-to cling to, to attach to+ta, a being is called **satta** in Pāli because it always cling to its life and everything associated with life with so much attachment and clinging. A masculine gender kita noun of purisa-group]+iti-as. (4) sammuti-term, concept, recognition, a kita-noun, of ratti-group, feminine gender.[saṃ-well, m of changed to m by rule of 31√ mana-to recognize, to acknowledge+ti-act of].

Antonym of Santa: Asanta=na+santa (a) not being, not present, not true, false (b) not saintly person, evil person. This word is similarly declined and used in the Pāli texts as the word santa such as:

(ns) asanto, (np) asanto, asantā, (as) asantaṃ, (ap) asante, (is) asatā, asantena etc.

Sample sentences and usage:

Asanta-evil [na√ samu+ta, kita-noun]

(np) asanto nirayaṃ yanti, santo saggaparāyaṇā (Devatā-saṃyutta Pāli Text)

[LT] Evil persons, to hell, go, the virtuous, heaven-bound.

i.e. Evil people go to the hell (while) the virtuous are heaven-bound.

Asanta-not true, false, absent. [na√ asa+ta, kita-noun]

(as) asantaṃ vā ajjattaṃ kāmaccchandaṃ ‘natthi me ajjattaṃ kāmaccchando’ti pajānāti.

[LT] To not existing, also, in oneself, to sensual desire, (there) is not, my, inside, sensual desire, thus, knows. (Mahāsatiṭṭhāna-sutta, Dighanikāya Text)

i.e. (Meditator) knows there is no sensual desire in me (if he sees) no sensual desire present in him.

(is) abbhācikkhanti ca pana maṃ te asatā abhūtena.

[LT] Accuse, also, (**pana** has no meaning), to me, they, by false, by not true fact.

i.e. They accuse me of false and non-factual slander. (Mahāsīhanāda-sutta, Dighanikāya Text).

There is another word **Samāna** which has two meanings:

(a) **Samāna**-while, being (adj, adv) [asa+māna+si, variable gender, kita-noun]

(b) **Samāna**-similar, same (adj) [sadisa√ mana+si, variable gender, kita-noun]

Note: This word does not belong to type (III) a-ending nouns but a general adjective noun of three genders. Only some case-endings are shown in the sample sentences because not all case-forms are found in the Pāli texts.

Sample Sentences:

(ns) Itthattm āgato samāno agāasmā anagāriyam pabbajati. (Brahmajāla-sutta, Dīghanikāya Text)

[LT] to this life, coming, being, from home, to homeless life, goes forth. **i.e.** Having come to this (human) life, (he) goes forth from householder's life to homeless life, i.e. (He) enters into an ascetic life when (he) comes to this (human) life.

Note: (1) itthattm-to this condition, [ima+tham, ttam, Re: 399, 360] (2) agāasmā-from home, from layman's life, [agāra+smā] (3) anagāriyam-angāra-homeless+iya+am, a taddhita noun.

(np) Pañham puttā samānā vācāvikkhepaṃ āpajanti. (Brahmajāla-sutta, Dīghanikāya Text)

[LT] to question, asked, being, to evasive speech, reach. **i.e.** (They) reach to evasive speech when being asked with questions. (They resorted to evasive speech when asked).

Note: (1) puttā-asked, [puccha+ta] (2) vācāvikkhepaṃ-vācā-speech+vikkhepaṃ-to deflection, a compound noun.

(as) Tathā pabbajitam samānam sabrahmacārino ovadanti. (ūmībhaya-sutta, Catukkhā aṅguttara nikāya Pāli Text)

[LT] Thus, to ascetic life, being, co-meditators, advise. **i.e.** Thus, being a monk, co-meditators advise (him who entered into monastic life).

Note: (1) sabrahmacārino-co-meditator friends. sa-together+brahma-holy spiritual practice+cārī-those who practice+yo, yo changed to no. (2) ovadanti-instruct. o√vada+a+anti.

(ap) ājānī' yeva samāne ājānīyathāne ṭhapessāma. (Potaliya-sutta, Majjhimanikāya Pāli text)

[LT] heroic, being, in the position of hero, (we) shall place. **i.e.** Being heroic, we shall place him in a position of hero.

Note: (1) ājānīyeva- ājānīye+eva. ājānīye-very valiant. (2) ājānīyathāne -the position of hero.

(b) Santa-a Saint (n), virtuous (adj)

(ns) Saṃ, Santo naro saccaṃ bhaṇati, kalyāṇaṃ karoti. [bhaṇati=says, bhaṇa-to say+a+ti]

[LT] Saintly, man, to truth, speaks, to virtuous deed, does. **i.e.** Saintly man speaks truth and does virtuous deed.

(np) Santo, Santā narā saccaṃ bhaṇanti, kalyāṇaṃ karonti.

[LT] Saintly, men, to truth, speak, to virtuous deed, do. **i.e.** Saintly men speak truth and do virtuous deed.

(vs) Santa saccaṃ bhaṇāhi! [bhaṇāhi-speak, pañcamī mode verb]

[LT] Saint, to truth, speak. **i.e.** Saint, speak the truth!

(vp) Santo, Santā saccaṃ bhaṇatha! kalyāṇaṃ karotha! [bhaṇatha, karotha-pañcamī mode verbs]

[LT] Saints, to truth, speak, to virtuous deed, do. **i.e.** Saints, speak truth, do virtuous deed!

(as) Saṃ, Santaṃ naṃ manussā mānenti, garuṃ karonti.

[LT] To saintly, to man, men, adore, respectfully, do, i.e. treat. **i.e.** Men adore and respectfully treat a saintly man.

Note: (1) mānenti-adore+māna-to adore+ne+anti. (2) garuṃ-respectfully, adv. karonti-treat, kara-to do+o+anti.

(ap) Sante nare manussā garuṃ karonti.

[LT] To saintly, to men, men, respectfully, do, treat. **i.e.** Men respectfully treat saintly men.

(is) Satā, Santaṃ purisena saṃvāso sukho hoti. [saṃvāso-saṃ-together+vāso-living, kita-noun]

[LT] With saintly, with man, living together, joy, is. **i.e.** Living together with a saintly man is joyous.

(ip) Santehi, Santebhi, *Sabbhi narehi saṃvāso sukho hoti.

[LT] With saintly, with men, living together, joy, is. **i.e.** Living together with saintly men is joyous.

(ds) Sato, Santassa narassa manussā sādhu-kāraṃ karonti. [sādhu-good+kāra-act, a kita-noun]

[LT] For saintly, for man, men, joyous appreciation, do. **i.e.** Men do joyous appreciation for a saintly man.

(dp) Sataṃ, Santānaṃ, *Satānaṃ narānaṃ manussā sādhu-kāraṃ karonti.

[LT] For saintly, for men, men, joyous appreciation, do. **i.e.** Men do joyous appreciation for saintly men.

(abs) Satā, Santasmā, Santamhā, Santā narasmā bhayaṃ natthi.

[LT] From saintly, from man, danger, not, is. **i.e.** There is no danger from a saintly man.

Note: (1) bhaya-danger. (2) natthi-not is, na-not√ atthi-is, asa-to be+ti.

(abp) Santehi, Santebhi, *Sabbhi narehi manussā sukhaṃ labhanti.

[LT] From saintly, from men, men, to joy, get. **i.e.** Men get joy from saintly men.

(gs) Sato, Santassa narassa ācāraṃ manussā anukaronti.

[LT] Of saintly, of man, to conduct, men, emulate. **i.e.** Men emulate the conduct of a saintly man.

Note: (1) ācāraṃ-conduct.ā√cara+ṇa+am (2) anukaroti-immitate, emulate, anu-following√ kara-to do+o+anti.

(gp) Sataṃ, Santānaṃ, *Satānaṃ narānaṃ ākāraṃ ca ācāraṃ ca aññe anukaronti.

[LT] Of saintly, of men, manner, also, conduct, also, others, emulate. **i.e.** Others emulate the manner and conduct of saintly men.

Note: ākāraṃ-manner.ā√ kara+ṇa+am.

(ls) Sati, Santasmim, Santamhi, Sante nare dhammo atthi. Karuṇā atthi.

[LT] In saintly, in man, dhamma, there is, compassion, there is. **i.e.** There is dhamma and compassion in a saintly man.

(lp) Santesu naresu dhammo atthi. Karuṇā atthi. Mettā atthi.

[LT] In saintly, in men, dhamma, there is, compassion, there is, love, there is.

i.e. There is dhamma, compassion and love in saintly men.

Arahanta

Meaning: the enlightened holy saint who attained the fourth stage of enlightenment.
[the root: araha-to be worthy of+anta-suffix]

Read the following sentences:

(ns) amhākaṃ buddho Arahaṃ, *Arahā (found in Pāli texts) Arahanto hoti.

[LT] Our, Buddha, arahanta, is. **i.e.** Our Buddha is an arahanta (the one who had attained the fourth stage of enlightenment, the one who is worthy of being worshipped. Two meanings).

(np) Buddhassa kāle bahū Arahanto, Arahantā honti.

[LT] Of Buddha, in times, many, arahanta, are. **i.e.** In Buddha's time, there are many arahantas.

(vs) Arahanta! amhe dhammaṃ desehi!

[LT] Enlightened arahanta saint!, to us, to dhamma, teach. **i.e.** Teach us dhamma holy arahanta saint!

(vp) Arahanto, Arahantā! amhe dhammaṃ desetha! [desehi, desetha, pañcamī mode verbs]

[LT] Enlightened arahanta saints!, to us, to dhamma, teach. **i.e.** Teach us dhamma holy arahanta saints!

(as) Arahantaṃ upāsako vandati.

[LT] To enlightened arahanta saint, devotee, bows. **i.e.** Devotee bows to an arahanta.

(ap) Arahante upāsakā vandanti.

[LT] To enlightened arahanta saints, devotees, bow. **i.e.** Devotee bow to arahanta saints.

(is) Arahatā, Arahantena saha upāsako dhammaṃ carati.

[LT] With enlightened arahanta saint, together, devotee, to dhamma, practices. **i.e.** Devotee practices dhamma together with an arahanta saint.

(ip) Arahantehi, Arahantebhi saddhiṃ upāsakā dhammaṃ caranti.

[LT] With enlightened arahanta saints, together, devotees, to dhamma, practice. **i.e.** Devotees practice dhamma together with arahanta saints.

(ds) (a) Namō tassa bhagavato *Arahato sammāsambuddhassa.

[LT] Bow, to that, to glorious, to enlightened arahanta saint, to perfectly enlightened.

i.e. (I) bow to that glorious, arahanta saint Buddha, who is perfectly enlightened.

Note: (1) namo-(I) bow. (2) sammāsambuddhassa-to perfectly enlightened one, sammā-well √saṃ-by oneself, on one's own intuitive wisdom √ budha-to know+ta-perfect-tense suffix+sa. **m** of saṃ changed to **m** per 31.

(b) Arahantassa upāsako bhojanaṃ dadāti. [dā-to give+a+ti]

[LT] For enlightened arahanta saint, devotee, to meal, offers. **i.e.** Devotee offers meal to arahanta saint.

(dp) Arahataṃ, Arahantaṇaṃ upāsakā bhojanaṃ dadanti.

[LT] For enlightened arahanta saints, devotees, to meal, offer. **i.e.** Devotees offer meal to arahanta saints.

(abs) Arahatā, Arahantasmā, Arahantamhā, Arahantā upāsako ovādaṃ labhati.

[LT] From enlightened arahanta saint, devotee, to instruction, gets. **i.e.** Devotee gets instruction from arahanta saint.

(abp) Arahantehi, Arahantebhi upāsakā puññaṃ labhanti. [puñña-merit, citta-group noun]
 [LT] From enlightened arahanta saints, devotees, to merit, get. **i.e.** Devotees get merit from arahanta saints.

(gs) *Arahato, Arahantassa vihāraṃ upāsako prisodheti. [pari√sudha-to clean+ne+ti]
 [LT] Of enlightened arahanta saint, to temple, devotee, cleans. **i.e.** Devotee cleans the temple of arahanta saint.

(gp) Arahatam, Arahantānam vihāre upāsakā prisodhenti.
 [LT] Of enlightened arahanta saints, to temples, devotees, clean. **i.e.** Devotees clean the temples of arahanta saints.

(ls) Arahati, Arahantasmiṃ, Arahantamhi, Arahante upāsakā sakkaccaṃ upaṭṭhahanti.
 [LT] On enlightened arahanta saint, devotees, respectfully, look after. **i.e.** Devotees respectfully look after the arahanta saint. [upa-nearby√+tiṭṭhanti-stand, **i.e.** look after, care]

Note: (1) sakkaccaṃ-respectfully, adv. (2) upaṭṭhahanti-stand by, look after, upa-nearby√ thā-to stand+anti. The root thā changed to ṭhaha in morphological process.

(lp) Arahantesu upāsakā sakkaccaṃ upaṭṭhahanti.
 [LT] On enlightened arahanta saints, devotees, respectfully, care. **i.e.** Devotees respectfully care arahanta saints.

Note: Most underlined words are modified words because gacchanta-group nouns are mostly used as adjectives in these sentences.

Lesson (4)

Puṃliṅga, Ākāraṇṭa sadda
 Masculine Gender,
 ā-ending noun Reader

Sā-dog

Read the following sentences:

(ns) Sā bhojanasālāya tiṭṭhati. [bhojana-meal+sālā-hall, a compound-noun]
 [LT] Dog, at meal-house, stands. **i.e.** The dog hangs around at the meal-house.

(np) Sāno bhojanasālāya tiṭṭhanti.
 [LT] Dogs, at meal-house, stand. **i.e.** The dogs hang around at the meal-house.

(as) Sānaṃ bhikkhu anukampati.
 [LT] To dog, monk, feels compassion. **i.e.** The monk feels compassion to the dog.

(ap) Sāne sāmaṇerā anukampanti. bhattaṃ ca denti.
 [LT] To dogs, novices, feels compassion, to food, also, give. **i.e.** The novices feel compassion and give food to the dogs.

Note: sāmaṇerā=novices, the one who is a monk's lineage, samaṇa-of monk+ṇera-lineage+yo, a taddhita-noun.

Lesson (5)

Pumliṅga,
i-kāraṇta sadda
 Masculine Gender,
 i-ending nouns Reader

Aggi-fire

(ns) Aggī,*Aggini vanam jhāyati.

[LT] The fire, to forest, burns. **i.e.** The fire burns the forest.

Note: jhāyati=burns, jhe-to burn+a+ti, e of the root changed to āya.

(np) Aggī, Aggiyo,*Aggayo vanam jhāyanti.

[LT] The fires, to forest, burn. **i.e.** The fires burn the forest.

(as) Aggim naro udakena vūpasameti.

[LT] To fire, man, by water, puts out. **i.e.** The man puts out the fire with water.

(ap) Aggī, Aggiyo,*Aggayo narā udakena nibbāpenti.

[LT] To fires, men, by water, put out. **i.e.** The men put out the fire by means of water.

Note: (1) vūpasameti=causes to extinguish, vi√upa√ samu-to put out+ne+ti, a causative verb.

(2) nibbāpenti-causes to cease burning. ni-out√ vā-to blow+ṇāpe+anti, also a causative verb, the same meaning.

(is) Agginā naro odanam pacati. [odana-rice]

[LT] With fire, man, to rice, cooks. **i.e.** The man cooks the rice with fire.

(ip) Aggīhi-Aggībhi Aggīhi-Aggībhi narā odanam pacanti.

[LT] With fires, men, to rice, cook. **i.e.** The men cook the rice with fire.

(ds) udakam Aggissa, Aggino paṭipakkham hoti.

[LT] Water, of fire, opposite, is. **i.e.** The water is opposite of fire.

Note: paṭipakkham-opposition, adj [pati-against+pakkha-side].

(dp) udakāni Agginam, Agginam paṭipakkhāni honti.

[LT] Waters, of fire, opposite, are. **i.e.** The waters are opposite of fire.

(abs) Aggismā, Aggimhā,*Agginā bhayam jāyati.

[LT] From fire, danger, arises. **i.e.** The danger arises from fire.

(abp) Aggīhi-Aggībhi, Aggīhi-Aggībhi bhayam jāyati.

[LT] From fires, danger, arises. **i.e.** The danger arises from fires.

(gs) Aggissa, Aggino dhūmo ca jālā ca uṇhā honti.

[LT] Of fire, smoke, also, flames, also, hot, are. **i.e.** The smoke and flames of fire are hot.

(gp) Agginam, Agginam dhūmo ca jālā ca uṇhā honti.

[LT] Of fires, smoke, also, flames, also, hot, are. **i.e.** The smoke and flames of fires are hot.

Note: (1) jālā-flame, kaññā-group noun. (2) uṇhā-hot, adj, variable gender.

(ls) Aggismim, Aggimhi dārako bhāyati.

[LT] In fire, boy, fears. **i.e.** The boy is afraid of fire.

(lp) Aggīsu, Aggīsu manussā bhāyanti.

[LT] In fires, men, fear. **i.e.** The men are afraid of fires.

Note: bhāyanti-fear.[bhī-to fear+a+anti, ī of the root changed to e and it further changed to āya]

Lesson (6)

Pumliṅga, ī-kāranta sadda Masculine Gender, ī-ending nouns Reader

Daṇḍī-a person having or holding a stick, n, adj.

(ns) Daṇḍī naro daṇḍim olumbha gacchati.

[LT] Stick-holding, man, to stick, having leaned, goes. **i.e.** The stick-holding man goes being supported by stick. (He goes by crutching and leaning on the stick).

(np) Daṇḍī, Daṇḍino narā daṇḍim olumbha gacchanti.

[LT] Stick-holding, men, to stick, having supported, go. **i.e.** The stick-holding men go being supported by stick.

Note: olumbha-having clutched and leaned as a support. ava-being pressed downward√ lubha-to clutch+tvā-having. **tvā** changed to **ya**> ava√ lubha+ya. The final consonant **bh** and **y** further changed into mbha and **ava** changed to **o**>olumbha. This kind of gerund verb with tvā-suffix has a complex structural stage of change.

(as) Daṇḍim naram puriso passati.

[LT] To stick-holding, to person, man, sees. **i.e.** Man sees stick-holding person.

(ap) Daṇḍī, Daṇḍino nare purisā passanti.

[LT] To stick-holding, to persons, men, see. **i.e.** Men see stick-holding persons.

(is) Daṇḍinā naṛena saha puriso gāmaṁ āgacchati.

[LT] With stick-holding, with man, together, man, to village, comes. **i.e.** Man comes to village together with the stick-holding person.

(ip) Daṇḍīhi, Daṇḍībhi narehi saha puriso vihārato gehaṁ paccāgacchati.

[LT] With stick-holding, with men, together, man, from temple, to home, returns. **i.e.** Man returns to home together with the stick-holding persons. [vihāra-temple+to-from, See Sutta 248]

Note: paccāgacchati-returns. pati-again√ā-toward√ gamu-to go+a+ti. **ti** of pati changed to **c**, one extra **c** added>paccā. **m** of the root changed to **cch**> paccāgacchati.

(ds) Daṇḍissa Daṇḍino narassa puriso pāṇīyaṁ deti.

[LT] For stick-holding, for man, man, to drinking-water, offers. **i.e.** Man offers drinking water to the stick-holding man.

(dp) Daṇḍīnaṁ narānaṁ puriso pāṇīyaṁ deti.

[LT] For stick-holding, for men, man, to drinking-water, offers. **i.e.** Man offers drinking water to the stick-holding men.

Note: pāṇīyaṁ-something to drink. pā-to drink+anīya+am, See sutta 540, a kita-verbal noun.

(abs) Daṇḍismā, Daṇḍimhā, *Daṇḍinā narā bhikkhu odanaṁ paṭigggaṇhāti.

[LT] From stick-holding, from man, monk, to cooked-rice, receives. **i.e.** The monk receives the cooked rice from the stick-holding man.

(abp) Daṇḍīhi, Daṇḍibhi narehi bhikkhū odanaṃ paṭiggaṇhanti.

[LT] From stick-holding, from man, monks, to cooked-rice, receive. **i.e.** The monks receive the cooked rice from the stick-holding men.

Note: paṭiggaṇhāti-pati√ gaha-to get+ṇhā+ti. One extra **g** added, **h** of the root erased >paṭiggaṇhāti and **t** of **pati** changed to **ṭ** in morphological process.

(gs) Daṇḍissa, Daṇḍino narassa hatthaṃ puriso gaṇhāti.

[LT] Of stick-holding, of man, to hand, man, takes. **i.e.** Man takes (grabs) the hand of the stick-holding man.

(gp) Daṇḍīnaṃ narānaṃ hatthaṃ puriso gaṇhāti.

[LT] Of stick-holding, of men, to hand, man, takes. **i.e.** Man takes (grabs) the hand of the stick-holding men.

(ls) Daṇḍismim, Daṇḍimhi, *Daṇḍini nare dhanam atthi.

[LT] In stick-holding, in man, wealth, is. **i.e.** There is wealth in the stick-holding man. (He has wealth).

(lp) Daṇḍīsu naresu dhanam atthi.

[LT] In stick-holding, in men, wealth, is. **i.e.** There is wealth in the stick-holding men. (They have wealth).

Note: The underlined words are modified words.

Lesson (7)

Pumliṅga, Ukāranta sadda
 Masculine Gender,
 u-ending Nouns, Type (I)
Bhikkhu-group Reader

Bhikkhu-monk

(ns) Aññataro Bhikkhu araṇṇe dhammaṃ carati.

[LT] Certain monk, in forest, to dhamma, practices. **i.e.** A certain monk practices dhamma in the forest.

(np) Sambahulā Bhikkhū, *Bikkhavo araṇṇe dhammaṃ paṭipajjanti.

[LT] Many, monks, in forest, dhamma, practice. **i.e.** Many monks practice dhamma in the forest.

Note: paṭipajjanti=practice. pati√ pada-to go+ya+anti, a synonymous verb of carati.

(vs) Bho Bhikkhu, dhammaṃ carāhi! kusalaṃ karohi!

[LT] Monk, to dhamma, practice! to virtuous deed, do! **i.e.** Monk! Practice dhamma and do wholesome deed!

(vp) Bhonto Bhikkhū, *Bhikkhave *Bhikkhavo sīlaṃ rakkhatha!

[LT] Monks, to precept, observe! **i.e.** Monks, Observe the moral precept!

(as) upāsako Bhikkhuṃ dhammaṃ desetum yācati.

[LT] Devotee, to monk, to dhamma, to teach, requests. **i.e.** Devotee requests the monk to teach dhamma.

Note: (1) desetum-to teach. disa-to teach+i+tum-for. (2) yācati-requests, yāca-to request+a+ti.

(ap) Bhikkhū, *Bhikkhavo upāsakā vandanti.

[LT] To monks, devotees, bow. **i.e.** Devotees bow to the monks.

(is) Bhikkhunā saha upāsako ānāpānassatikammaṭṭhānaṃ araṇṇe bhāveti.

[LT] With monk, together, devotee, to ānāpānassati-meditation, in forest, practices. **i.e.** Devotee practices ānāpānassati-meditation in the forest together with the monk.

Note: (1) ānāpānassatikammaṭṭhānaṃ-meditation which focus on in and out-breath. ānāpāna-in & out breath+ sati-awareness+kamma-work+ṭṭhāna-place, i.e. spiritual workshop focused on in-breath & out-breath. (2) bhāveti-causes to happen, develop. bhū+ṇe+ti, a causative verb.

(ip) Bhikkhūhi, Bhikkhūbhi saha upāsakā ānāpānassatikammaṭṭhānaṃ araṇṇe bhāventi.

[LT] With monks, together, devotees, ānāpānassati-meditation, in forest, practice. **i.e.** Devotees practice ānāpānassati-meditation in the forest together with the monks. [bhāventi-develop, practice, bhū+ṇe+anti].

(ds) Bhikkhussa, *Bhikkhuno upāsako bhattaṃ deti. [bhatta-food]

[LT] For monk, male-devotee, to food, offers. **i.e.** Male-devotee offers food for the monk.

(dp) Amhākaṃ gāme manussā Bhikkhūnaṃ bhattaṃ denti.

[LT] Our, in village, men, for monks, to food, offer. **i.e.** Men in our village offer food for the monks.

(abs) Bhikkhusmā, Bhikkhumhā, *Bhikkhunā ovādaṃ sāmaṇero labhati.

[LT] From monk, to instruction, novice, gets. **i.e.** The novice gets instruction from the monk.

(abp) Bhikkhūhi, Bhikkhūbhi ovādaṃ sāmaṇerā labhanti. [ovāda-advice]

[LT] From monks, to instruction, novices, get. **i.e.** The novices get instruction from the monks.

(gs) Bhikkhusa, Bhikkhuno dhammaṃ upāsako suṇāti.

[LT] Of monk, to dhamma-talk, male-devotee, hears. **i.e.** male-devotee hears the dhamma-talk of monk.

(gp) Bhikkhūnaṃ dhammaṃ upāsakā suṇanti.

[LT] Of monks, to dhamma-talk, male-devotees, hear. **i.e.** male-devotees hear the dhamma-talk of monks.

(ls) Bhikkhusmim, Bhikkhumhi jano pasīdati.

[LT] In monk, people, admire. **i.e.** People admire the monk.

(lp) Bhikkhūsu, Bhikkhusu manussā pasīdanti.

[LT] In monks, men, admire. **i.e.** Men admire the monks.

Note: The underlined words are modifier (adjective) words.

Lesson (8)

Puṃliṅga, U-kāranta sadda
 Masculine Gender,
 u-ending Nouns (Type II)
 Satthu-group Reader

Satthu-teacher

(ns) Satthā sisse sippaṃ sikkhāpeti.

[LT] Teacher, to students, to knowledge, teaches. **i.e.** Teacher teaches knowledge to the students.

(np) Satthāro sisse sippaṃ sikkhāpentī.

[LT] Teachers, to students, to knowledge, teach. **i.e.** Teachers teach knowledge to the students.

Note: (1) sippaṃ-an academic subject, knowledge or trade skill. (2) sikkhāpeti-causes to learn, teach. sikkha-to learn, to train+ṇāpe+ti, a causative verb.

(as) Satthāraṃ sissā upaṭṭhahanti.

[LT] To teacher, students, look after. **i.e.** Students look after the teacher.

(ap) Satthāro sissā upaṭṭhahanti.

[LT] To teachers, students, look after. **i.e.** Students look after the teachers.

(is) *Satthunā, Satthārā saddhiṃ sissā viharanti.

[LT] With teacher, together, students, live. **i.e.** Students live together with the teacher.

(ip) Satthārehi-Satthārebhi, Satthūhi-Satthūbhi saddhiṃ sissā viharanti.

[LT] With teachers, together, students, live. **i.e.** Students live together with the teachers.

(ds) Satthussa, Satthu, Satthuno sissā garuṃ karonti.

[LT] For teacher, students, respectfully, treat. **i.e.** Students respectfully treat the teacher.

(dp) Satthārānaṃ, Satthānaṃ, Satthūnaṃ sissā garuṃ karonti.

[LT] For teachers, students, respectfully, treat. **i.e.** Students respectfully treat the teachers.

(abs) *Satthunā, Satthārā sippaṃ sissā labhanti.

[LT] From teacher, to knowledge, students, get. **i.e.** Students get knowledge from the teacher.

(abp) Satthārehi-Satthārebhi, Satthūhi-Satthūbhi sippaṃ sissā labhanti.

[LT] From teachers, knowledge, students, get. **i.e.** Students get knowledge from the teachers.

(gs) Satthussa, Satthu, Satthuno ovādaṃ sissā patikaronti.

[LT] Of teacher, to instruction, students, obey. **i.e.** Students obey the instruction of the teacher.

(gp) Satthārānaṃ, Satthānaṃ, Satthūnaṃ ovādaṃ sissā ādiyanti.

[LT] Of teachers, to instruction, students, take. **i.e.** Students take the instruction of the teachers.

Note: (1) patikaronti-respond, obey. pati√ kara+o+anti. (2) ādiyanti-take. ā√ dā-to take+i+ya+anti. Due to prefix ā, the root dā means to take, not to give. Both verbs of the sentence are synonymous.

(ls) Satthari sissā piyāyanti.

(lp) Satthāresu, Satthūsu sissā piyāyanti.

Mātu-mother

Feminine gender, **u**-ending noun (yāgu-group, shown together here due to having shared structural patterns with satthu)

(ns) Mātā attano putte piyāyati.

[LT] Mother, of one's own, to children, adores. **i.e.** Mother adores her own children.

(np) Mātaro attano putte mamāyanti.

[LT] Mothers, of one's own, children, cherish. **i.e.** Mothers cherish their own children.

Note: (1) mamāyanti-to act as one's own, cherish, A nominal ākhyāta-verb. mama-my+āya-to act+anti
(2) putte-children in general, not sons only here.

(vs) *Bhoti Māta, Bhoti Mātā, *Bhoti Māte amhe piyāyatu!

[LT] Oh mother, to us, adore. **i.e.** Mother, adore us!

(vp) Bhotiyo Mātaro amhe piyāyatu! [Both are pañcamī-mode verbs]

[LT] Oh mothers, to us, adore. **i.e.** Mothers, adore us!

(as) Mātaram puttadhītarō piyāyanti.

[LT] To mother, sons and daughters, adore. **i.e.** Sons and daughters love (their) mother.

Note: puttadhītarō-son and daughters, a compound noun. putta+dhītu+yo.

(ap) Sabbe puttadhītarō Mātaro piyāyanti.

[LT] all, sons and daughters, to mothers, adore. **i.e.** All sons and daughters love (their) mothers.

(is) Puttadhītarō Mātārā, *Mātuyā, *Matyā vinā na jīvanti.

[LT] Sons and daughters, with mother, without, not, live. **i.e.** Sons and daughters do not live, i.e. survive without a mother.

(ip) Puttadhītarō Mātarehi-Mātarebhi, Mātūhi-Mātūbhi vinā na jīvanti.

[LT] Sons and daughters, with mothers, without, not, live. **i.e.** Sons and daughters do not live, i.e. survive without mothers.

(ds) Puttadhītarō Mātu, Mātussa, *Mātuyā, *Matyā pemaṃ karonti.

[LT] Sons and daughters, for mother, to affection, do. **i.e.** Sons and daughters treat a mother affectionately.

(dp) Mātārānaṃ, Mātānaṃ, Mātūnaṃ puttadhītarō pemaṃ karonti.

[LT] For mothers, sons and daughters, to affection, do. **i.e.** Sons and daughters treat mothers affectionately.

(abs) Mātārā, *Mātuyā, *Matyā bahupakāraṃ puttadhītarō labhanti.

[LT] From mother, to much help, sons and daughters, get. **i.e.** Sons and daughters get much help from mother.

(abp) Mātarehi-Mātarebhi, Mātūhi-Mātūbhi bahupakāraṃ puttadhītaro labhanti.

[LT] From mothers, to much help, sons and daughters, get. **i.e.** Sons and daughters get much help from mothers. [bahupakāraṃ-bahu-much, upakāra-help+am]

(gs) Mātu, Mātussa, *Mātuyā, *Matyā puttadhītaresu mettā anantā hoti.

[LT] Of mother, in sons and daughters, love, immeasurable, is. **i.e.** Love of mother at (toward) sons and daughters is immeasurable.

(gp) Mātarānaṃ, Mātānaṃ, Mātūnaṃ puttadhītaresu mettā anantā hoti.

[LT] Of mothers, in sons and daughters, love, immeasurable, is. **i.e.** Love of mothers at (toward) sons and daughters is immeasurable.

Note: (1) anantā-not measured, endless, na-not+anta-end. A compound noun, **na** changed to **an** per 334.
(2) mettā-loving goodwill, a kaññā-group noun.

(ls) Mātari, *Mātuyā, *Matyā, *Mātuyaṃ, *Matyaṃ puttadhītaro sakkaccaṃ upaṭṭhahanti.

[LT] In mother, sons and daughters, respectfully, look after. **i.e.** Sons and daughters respectfully look after mother.

(lp) Mātaresu, Mātūsu puttadhītaro sakkaccaṃ upaṭṭhahanti.

[LT] In mothers, sons and daughters, respectfully, look after. **i.e.** Sons and daughters respectfully look after (their) mothers.

Lesson (9)

Puṃliṅga, u-kāranta sadda
 Masculine Gender,
 u-ending nouns, (Type III)
Guṇavā-group Reader

Guṇavantu-virtuous person, virtuous, n, adj.

(ns) Guṇavā, Guṇavanto puriso sabbesaṃ piyo hoti. [piyo-beloved, liked]
 [LT] Virtuous, man, for all, liked, is. **i.e.** Virtuous man is liked by all.

(np) Guṇavanto, Guṇavantā purisā sabbesaṃ piyā honti.
 [LT] Virtuous, men, for all, likable, are. **i.e.** Virtuous men are liked by all.

(as) Guṇavaṃ, Guṇavantaṃ puggalaṃ aññe piyāyanti. [puggala-individual]
 [LT] To virtuous, to individual, others, admire. **i.e.** Others admire a virtuous individual.

(ap) Guṇavante puggale aññe piyāyanti.
 [LT] To virtuous, to individuals, others, admire. **i.e.** Others admire virtuous individuals.

(is) Guṇavatā, Guṇavantena puggalena saha manussā sammodanti.
 [LT] With virtuous, with individual, together, men, are happy. **i.e.** Men are happy with a virtuous individual. [**puggala** is a purisa-group noun]

Note: sammodanti=well delighted. saṃ=well√ muda-to be glad+a+anti. **m̐** of saṃ changed to **m** per rule 31 and **u** of the root changed to **o** per vuddhi-procedure.

(ip) Guṇavantehi, Guṇavantebhi puggalehi saha manussā sammodanti.
 [LT] With virtuous, with individuals, together, men, are happy. **i.e.** Men are happy with virtuous individuals.

(ds) Guṇavassa, Guṇavato, Guṇavantassa purisassa narā thomenti.
 [LT] For virtuous, for man, men, praise. **i.e.** Men praise a virtuous man.

(dp) Guṇavataṃ, Guṇavantānaṃ purisānaṃ narā thomenti.
 [LT] For virtuous, for men, men, praise. **i.e.** Men praise virtuous men.

Note: thomenti-praise. thoma-to praise+ṇe+anti.

(abs) Guṇavantaṃ, Guṇavantamhā, Guṇavantā purisā saṅgahaṃ nara labhati.
 [LT] From virtuous, from man, to support, man, gets. **i.e.** Man gets support from virtuous man.

(abp) Guṇavantehi, Guṇavantebhi purisehi saṅgahaṃ narā labhanti.
 [LT] From virtuous, from man, to support, men, get. **i.e.** Men get support from virtuous men.

Note: saṅgaha-support. saṃ√ gaha+a. Due to being followed by consonant **g** of gaha, **m̐** of **saṃ** changed to **n̐** per rule 31.

(gs) Guṇavassa, Guṇavato, Guṇavantassa purisassa guṇaṃ aññe anuvattanti.
 [LT] Of virtuous, of man, to virtue, others, emulate. **i.e.** Others emulate the virtue of a virtuous man.

(gp) Guṇavatam, Guṇavantānam purisānam guṇam aññe anuvattanti.
[LT] Of virtuous, of men, to virtue, others, emulate. **i.e.** Others emulate the virtue of virtuous men.

Note: anuvattanti-imitate. anu-by following√ vatta-to be+a+anti.

(ls) Guṇavati, Guṇavantsmim, Guṇavantamhi, Guṇavante purise manussā piyāyanti.

(lp) Guṇavantesu purisesu manussā piyāyanti.

Guṇavantu-virtuous family (Neuter)

Read the following sentences:

(ns) Guṇavam, Guṇavantam kulam loke sobhati.
[LT] Virtuous, family, in the world, shines. **i.e.** Virtuous family shines in society.

Note: sobhati-to be graceful. subha-to beautify+a+ti.

(np) Guṇavantā, *Guṇavanti, Guṇavantāni kulāni loke sobhanti.
[LT] Virtuous, families, in the world, shine. **i.e.** Virtuous families shine in society.

(as) Guṇavam, Guṇavantam kulam narā pasamsanti.
[LT] To virtuous, to family, men, praise. **i.e.** Men praise the virtuous family.

(ap) Guṇavante, *Guṇavanti, Guṇavantāni kulāni narā pasamsanti.
[LT] To virtuous, to families, men, praise. **i.e.** Men praise the virtuous families.

Note: pasamsanti-praise. pa√ saṁsa-to praise+a+anti. The underlined words are modified words.

Guṇavantu-virtuous woman, (Feminine Gender) (an "i" affix added to signify feminine gender)

Read the following sentences:

(ns) Guṇavantī, Guṇavatī itthī idha āgacchati.
[LT] Virtuous, woman, here, comes. **i.e.** Virtuous woman comes here.

(np) Guṇavantiyo, Guṇavatiyo itthiyo idha āgacchanti.
[LT] Virtuous, women, here, come. **i.e.** Virtuous women come here.

(as) Guṇavantim, Guṇavatim itthim manussā pasamsanti.
[LT] To virtuous, to woman, men, praise. **i.e.** Men praise virtuous woman.

(ap) Guṇavantiyo, Guṇavatiyo itthiyo manussā pasamsanti.
[LT] To virtuous, to women, men, praise. **i.e.** Men praise virtuous women.

(is) Guṇavantiyā, Guṇavatiyā itthiyā saha naro katheti.

(ip) Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi itthīhi saha naro katheti.

(ds) Guṇavantiyā, Guṇavatiyā itthiyā puriso mālaṁ deti.

(dp) Guṇavantīnaṁ, Guṇavatīnaṁ itthīnaṁ puriso mālaṁ deti.

(abs) Guṇavantiyā, Guṇavatiyā itthiyā naro sukhaṃ labhati.

(abp) Guṇavantihi, Guṇavantiḥ, Guṇavatihi, Guṇavatiḥ itthiḥ naro sukhaṃ labhati.

(gs) Guṇavantiyā, Guṇavatiyā itthiyā guṇaṃ manussā jānanti.

[LT] Of virtuous, of woman, to virtue, men, know. **i.e.** Men know the virtue of a virtuous woman.

Note: jānanti-know. ñā-to know+nā+anti, ñā changed to jā per rule 470.

(gp) Guṇavantiṇaṃ, Guṇavatiṇaṃ itthiṇaṃ guṇaṃ manussā jānanti.

[LT] Of virtuous, of women, to virtue, men, know. **i.e.** Men know the virtue of virtuous women.

(ls) Guṇavantiyā, Guṇavatiyā, Guṇavantiyaṃ, Guṇavatiyaṃ itthiyaṃ yaso vaḍḍhati.

[LT] In virtuous, in woman, fame, grows. **i.e.** Fame of a virtuous woman grows.

(lp) Guṇavantiṣu, Guṇavatiṣu itthiṣu bhogaṃ vaḍḍanti.

[LT] In virtuous, in women, wealths, grow. **i.e.** Riches in virtuous women grow.

Note: (1) yaso-fame. (2) vaḍḍhati-grows. vaḍa-to grow+ya+ti. (3) bhoga-wealth. The underlined words are modified words.

Bhagavantu-the glorious one (Masculine)

Note: The sentences for this word are shown to familiarize with usage of this word for students though not shown in the declined word-forms.

(ns) Bhagavā, Bhagavanto buddho sabbesaṃ garukaraṇīyo hoti.

[LT] The glorious, Buddha, of all, respect-worthy, is. **i.e.** Glorious Buddha is respect-worthy for all.

(np) Bhagavanto, Bhagavantā buddhā sabbesaṃ garukaraṇīyā honti.

[LT] The glorious, Buddhas, of all, respect-worthy, are. **i.e.** Glorious Buddhas are respect-worthy for all.

Note: garukaraṇīyo-respected. garu-respect+karaṇīyo-should be done. garu√ kara+anīya, a kita-noun.

(as) Bhagavaṃ, Bhagavantaṃ buddhaṃ devā ca manussā ca saraṇaṃ gacchanti.

[LT] To glorious, to Buddha, deities, also, men, also, to refuge, go. **i.e.** Deities as well as men go to the glorious Buddha as refuge.

(ap) Bhagavante buddhe devā ca manussā ca saraṇaṃ gacchanti.

[LT] To glorious, to Buddhas, deities, also, men, also, to refuge, go. **i.e.** Deities as well as men go to the glorious Buddhas as refuge.

(is) Bhagavatā, Bhagavantena buddhena saha sattā sammodanti.

[LT] With glorious, with Buddha, together, beings, are joyous. **i.e.** Beings are joyous with the glorious Buddha.

(ip) Bhagavantehi, Bhagavantebhi buddhehi saha sattā sammodanti.

[LT] With glorious, with Buddhas, together, beings, are joyous. **i.e.** Beings are joyous with the glorious Buddha. (They are happy to see, to hear the wonderful teachings).

(ds) Bhagavassa, Bhagavato, Bhagavantassa buddhassa namo.

[LT] Of glorious, of Buddha, bow down. **i.e.** (I) bow down to the glorious Buddha.

(dp) Bhagavatam, Bhagavantānam buddhānam namo.

[LT] Of glorious, of Buddhas, bow down. **i.e.** (I) bow down to the glorious Buddhas.

(abs) Bhagavantasmā, Bhagavantamhā, Bhagavantā buddhā sukham jano labhati.

[LT] From glorious, from Buddha, to happiness, people, get. **i.e.** People get happiness from the glorious Buddha.

(abp) Bhagavantehi, Bhagavantebhi buddhehi sukham jano labhati.

[LT] From glorious, from Buddhas, to happiness, people, get. **i.e.** People get happiness from the glorious Buddhas.

(gs) Bhagavassa, Bhagavato, Bhagavantassa buddhassa guṇam aññe anuvattanti.

[LT] Of glorious, of Buddha, to virtue, others, emulate. **i.e.** Others emulate the virtue of the glorious Buddha.

(gp) Bhagavatam, Bhagavantānam buddhānam guṇe aññe anuvattanti.

[LT] Of glorious, of Buddhas, to virtues, others, emulate. **i.e.** Others emulate the virtues of the glorious Buddhas.

(ls) Bhagavati, Bhagavantasmiṃ, Bhagavantamhi, Bhagavante buddhe manussā piyāyanti.

(lp) Bhagavantesu buddhesu manussā piyāyanti.

Āyasmā-one having a long life, i.e. venerable, adj, n.
(A kind of polite term among monastics, also used in conducting monastic procedures such as the ordination etc.)

Read the following sentences:

(ns) Āyasmā ānando buddhassa upaṭhāko hoti.

[LT] Venerable, Ānanda, of buddha, caretaker, is. **i.e.** Venerable ānanda is care-taker of Buddha.

Note: upaṭhāko=upa-near+thā-stand by+ka-person, derived from ṇvu-suffix, the one who stands near by.

(np) Sīlavanto Āyasmanto, Āyasmantā sīlena buddhassa sāsanam sobhenti.

[LT] The virtuous, venerables, by moral virtue, buddha's, to teaching, beautify. **i.e.** Virtuous venerables beautify the teaching of Buddha by moral virtue.

Note: (1) sāsanam-teaching, message, Buddhism as a whole, sāsa-to teach+yu+am (2) sobhenti-beautifies. subha-to grace+ṇe+anti. The underlined word is modifier in this sentence.

(as) Āyasmantaṁ ānandaṁ bhagavā āmanteti.

[LT] To venerable, to Ānanda, the glorious one (Buddha), addresses. **i.e.** Buddha calls venerable ānanda.

(ap) Āyasmanto, Āyasmante bhikkhū buddho āmanteti.

[LT] To venerables, to monks, the glorious one (buddha), calls. **i.e.** Buddha calls venerable monks.

Note: āmanteti-addresses. ā√ manta-to whisper+ṇe+ti.

(is) Āyasmatā, Āyasmantena sāriputtena saddhim bhikkhū viharanti.

[LT] With venerable, with sāriputta, together, monks, live. **i.e.** Monks live together with venerable sāriputta.

(ip) Āyasmantehi-Āyasmantebhi therehi saddhim bhikkhū viharanti.

[LT] With venerable, with senior monks, together, monks, live. **i.e.** Monks live together with venerable senior monks.

(ds) Āyasmassa, Āyasmantassa, Āyasmato mahākassapassa buddho anumodati.

[LT] For venerable, for mahākassapa, buddha, rejoices. **i.e.** Buddha rejoices in venerable mahākassapa.

(dp) Āyasmataṁ, Āyasmantānaṁ therānaṁ buddho anumodati.

[LT] For venerable, for senior monks, buddha, rejoices. **i.e.** Buddha rejoices in venerable senior monks.

Note: anumodati-rejoices, appreciates. anu√ muda-to be glad+a+ti.

(abs) Āyasmantasmā, Āyasmantanmhā, Āyasmantā sāriputtā ovādam mayam suṇoma.

[LT] From venerable, from sāriputta, to advice, we, listen. **i.e.** We listen to the advice from venerable sāriputta.

(abp) Āyasmantehi Āyasmantebhi therehi ovādam mayam suṇoma.

[LT] From venerables, from senior monks, to advice, we, listen. **i.e.** We listen the advice from venerable senior monks.

(gs) Āyasmassa, Āyasmantassa, Āyasmato sāriputtassa guṇam mahantaṁ hoti.

[LT] Of venerable, of sārīputta, virtuous quality, great, is. **i.e.** The virtuous quality of venerable sārīputta is great.

Note: mahantaṃ-great, noble. adj noun.

(gp) Āyasmataṃ, Āyasmantānaṃ bhikkhūnaṃ guṇā mahantā honti.

[LT] Of venerables, of senior monks, virtuous qualities, great, are. **i.e.** The virtuous qualities of venerable senior monks are great.

(ls) Āyasmantasmiṃ, Āyasmantaṃhi, Āyasmante ānande bahū janā pasīdanti.

[LT] At venerable, at ānanda, many, people, admire. **i.e.** Many people admire venerable ānanda.

(lp) Āyasmantesu bhikkhūsu upāsakā pasīdanti.

[LT] At venerables, at monks, devotees, admire. **i.e.** Devotees admire venerable monks.

Note: The underlined words in this noun-group are modified words as in gacchanta-group.

Lesson (10)

Puṃliṅga, Ū-kāranta sadda

Masculine Gender,

ū-ending Nouns

sayambhū-group Reader

Sayambhū-Self-enlightened Buddha, n, adj.

Read the following sentences:

(ns) Sayambhū sammāsambuddho devamanussānaṃ hitāya dhammaṃ deseti.

[LT] Self-enlightened, perfectly enlightened buddha, of deities and men, for benefit, to dhamma, teaches. **i.e.** Self-enlightened, perfectly enlightened Buddha teaches dhamma for the benefit of deities and men.

Note: devamanussānaṃ=deva-deities+manussa-man+naṃ, a compound noun.

(np) Sayambhuvo, *Sayambhuno buddhā devamanussānaṃ hitāya uppajjanti.

[LT] Self-enlightened, buddhas, of deities and men, for benefit, arise. **i.e.** Self-enlightened Buddhas arise for the benefit of deities and men.

(as) Sayambhum sammāsambuddhaṃ devamanussā saraṇaṃ gacchanti.

[LT] To self-enlightened, to perfectly enlightened buddha, deities and men, to refuge, go. **i.e.** Deities and men go to self-enlightened, perfectly enlightened Buddha as refuge.

(ap) Sayambhū, sayambhuvo, *Sayambhuno buddhe devamanussā saraṇaṃ gacchanti.

(is) Sayambhunā buddhena saddhiṃ loko pamodati. [pa√ muda-to be glad+a+ti]

[LT] With self-enlightened, with buddha, together, the world, delighted. **i.e.** The world is delighted with self-enlightened Buddha.

(ip) Sayambhūhi, Sayambhūbhi buddhehi saddhiṃ loko pamodati.

(ds) Sayambhusa, Sayambhuno buddhassa bahū manussā abhivandanti.

[LT] Of self-enlightened, of buddha, many, men, worship. **i.e.** Many men worship self-enlightened Buddha.

(dp) Sayambhūnaṃ buddhānaṃ bahū manussā abhivandanti.

Note: abhivandanti-specially honor, worship. abhi√ vanda-to worship, to bow+a+anti.

(abs) Sayambhusmā, Sayambhumhā, Sayambhunā buddhasmā jano sukhaṃ labhati.

[LT] From self-enlightened, from buddha, people, to happiness, get. **i.e.** People get happiness from self-enlightened Buddha.

(abp) Sayambhūhi-sayambhūbhi buddhehi sukhaṃ devamanussā labhanti.

[LT] From self-enlightened, from buddhas, to happiness, deities and men, get. **i.e.** Deities and men get happiness from self-enlightened Buddhas.

(gs) Sayambhusa, Sayambhuno buddhassa sattesu karuṇā mahā hoti.

[LT] Of self-enlightened, of buddha, in beings, compassion, great, is.

i.e. Compassion of self-enlightened Buddha on (toward) beings is great.

(gp) Sayambhūnaṃ buddhānaṃ sattesu karuṇā appamāṇā hoti.

[LT] Of self-enlightened, of buddhas, in beings, compassion, measureless, is.

i.e. Compassion of self-enlightened Buddha on (toward) beings is measureless.

Note: appamāṇā-without measure, immeasurable. na-not√ pamāṇa-measure+yo, a compound noun.

(ls) Sayambhusmim, Sayambhumhi buddhamhi sabbaññutaññaṇaṃ atthi.

[LT] In self-enlightened, in buddha, all-knowing supreme knowledge, is.

i.e. There is all-knowing supreme knowledge in self-enlightened Buddha.

Note: sabbaññutaññaṇaṃ-omniscient knowledge. sabba-all√ ññuta-knowing+ññaṇa-knowledge+si, a compound noun.

(lp) Sayambhūsu sammāsambuddhesu anekā buddhaguṇā saṃvijjanti.

[LT] In self-enlightened, in perfectly enlightened buddhas, many, attributes of Buddha, are.

i.e. There are many attributes of buddha in self-enlightened, perfectly enlightened Buddhas.

Sabbaññū-the omniscient Buddha (Masculine, ū-ending nouns, sayambhū-group)

Read the following sentences:

(ns) Sabbaññū buddho lokam anukampati. lokassa hitāya ca dhammam deseti.

[LT] The omniscient, buddha, to the world, is kind, of world, for benefit, also, to dhamma, teaches.

i.e. The omniscient Buddha is kind to the world and teaches dhamma for the benefit of the world also .

(np) *Sabbaññuno buddhā lokam anukampanti. lokassa hitāya ca dhammam desenti.

(vs) bho Sabbaññu lokassa hitāya dhammam desetu!

[LT] The omniscient, buddha, of world, for benefit, to dhamma, teach!

i.e. The omniscient Buddha, teach dhamma for the benefit of the world!

(vp) Bhonto Sabbaññū, *Sabbaññuno lokassa hitāya dhammam desentu!

(as) Sabbaññunam buddham aham saraṇam gacchāmi.

[LT] To the omniscient, to Buddha, I, to refuge, go. **i.e.** I go to the omniscient Buddha as refuge.

(ap) Sabbaññū, *Sabbaññno buddhe mayam saraṇam gacchāma.

[LT] To the omniscient, to Buddhas, we, to refuge, go. **i.e.** We go to the omniscient Buddhas as refuge.

(is) Sabbaññunā buddhena saha āyasmā sāriputto mahājanassa dhammam katheti.

[LT] With the omniscient, with Buddha, together, venerable, sāriputta, for the mass of public, to dhamma, talks. **i.e.** Venerable sāriputta, together with omniscient Buddha, talk dhamma to the great mass of people.

Note: mahājana-mass of people. mahā-great, many+jana-people. A compound noun.

(ip) Sabbaññūhi, Sabbaññūbhi buddhehi aññatitthiyā vādato virujjhanti.[vāda-belief+to-by]

[LT] With the omniscient, with Buddhas, heretics, by belief, are opposite.

i.e. Heretics are opposite of the omniscient Buddha in belief (i.e. views).

(ds) Sabbaññussa, Sabbaññuno buddhassa manussā cattāro paccaye denti.

[LT] For the omniscient, for Buddha, men, to four, to requisites (food, robe, lodging, medicine), donate.

i.e. Men donate four requisites for the omniscient Buddha.

(dp) Sabbaññūnaṃ buddhānaṃ manussā cattāro paccaye denti.

(abs) Sabbaññusmā, Sabbaññumhā, Sabbaññunā buddhasmā devamanussā sukhaṃ labhanti.

(abp) Sabbaññūhi, sabbaññūbhi buddhehi devamanussā sukhaṃ labhanti.

(gs) Sabbaññussa, Sabbaññuno buddhassa guṇā appameyyā honti.

[LT] Of the omniscient, of Buddha, virtuous qualities, immeasurable, are.

i.e. Virtuous qualities of the omniscient Buddha are immeasurable.

Note: appameyyā-not to be measured. na-not, pa√ mā-to measure+nya+yo. **na** changed to **a** and an extra **p** added. A kita-noun.

(gp) Sabbaññūnaṃ buddhānaṃ guṇā appameyyā honti.

(ls) Sabbaññusmim, Sabbaññumhi buddhe cha asādhāraṇañāṇāni santi.

[LT] In the omniscient, in Buddha, six, unique super-knowledges, are.

i.e. There are six unique super-knowledges in the omniscient Buddha.

Note: asādhāraṇā-not related, exclusive to. na-not, sādāhāraṇa-associated with+yo. A compound-noun.

(lp) Sabbaññūsu buddhesu dasa ñāṇabalāni santi. [ñāṇa-superknowledge+balāni-powers]

[LT] In the omniscient, in Buddhas, ten, power of super-knowledges, have.

i.e. The omniscient Buddhas have ten powers of super-knowledges.

Note: The underlined words are modified words.

Nouns of Respect & Plural usage

In Pāli writing, there is a particular pattern of using the plural-case even though it is singular. This occurs in referring to individuals who are worthy of great respect and adoration such as Buddha, teachers, parents and those who are senior in terms of age or virtue.

Collective nouns & Singular Usage

Similarly, there is also particular usage of singular-case when referring to collective-grouping such as the word **jano**-people, **saṃgho**-community, **saṃsāro**-cycle of rebirth and death, **mahāsamuddo**-the great ocean.

Lesson (11)

Pumliṅga, O-kāraṇta sadda Masculine Gender, o-ending Noun Reader

Go-cow, cattle (pronounce as in gall)

Read the following sentences:

(ns) Go gocaraṃ gacchati.

[LT] Cow, to pasture, goes. **i.e.** Cow goes to the pasture.

Note: gocaraṃ-pasture where cows wander. go-cattle√ cara-to wander around+a+am, a kita-noun.

(np) Gavo, Gāvo gocare tiṇāni khādanti.

[LT] Cattle, at pasture, to grasses, eat. **i.e.** Cattle eat the grass at the pasture.

(as) Gavaṃ, Gāvaṃ, Gāvuraṃ gopālo rakkhati.

[LT] To cow, cow-boy, protects. **i.e.** Cow-boy protects cow.

Note: (1) gopālo-cowboy. go-cattle√ pāla-to protect+a+si, a kita-noun. (2) rakkhati-protects, rakkha+a+ti.

(ap) Gavo, Gāvo gopālo rakkhati.

[LT] To cows, cow-boy, protects. **i.e.** Cow-boy protects cows.

(is) Gavena, Gāvena kassako khettaṃ kasati.

[LT] With cow, farmer, to field, plows. **i.e.** Farmer plows the field with an ox.

Note: (1) kassako-farmer. kasa-to plow+ṇvu+si, a kita-noun. (2) khettaṃ-farm, plot of land where seeds are planted. khipa-to throw seeds+ta, a kita noun. (3) kasati-plows, kasa-to plow, to scratch+a+ti.

(ip) Gohi, Gobhi kassakā khettaṃ kasanti.

[LT] With cows, farmers, to field, plow. **i.e.** Farmers plow the field with oxen.

(ds) Gavassa, Gāvassa gopālo tiṇaṃ deti.

[LT] For cow, cow-boy, to grass, gives. **i.e.** Cow-boy gives cow the grass (to eat).

(dp) Gavaṃ, Gunnaṃ, Gonaṃ gopālo tiṇāni deti.

[LT] For cows, cow-boy, to grasses, gives. **i.e.** Cow-boy gives cows the grasses (to eat).

(abs) Gavasmā, Gavamhā, Gavā, Gāvasmā, Gāvamhā, Gāvā khīraṇca sappiṇca puriso labhati. [khīraṇca=khīraṃ+ca, sappiṇca=sappiṃ+ca]

[LT] From cow, to milk, also, to butter, also, man, gets. **i.e.** Man gets milk and butter from the cow.

(abp) Gohi, Gobhi khīraṇca sappiṇca manussā labhanti.

[LT] From cows, to milk, also, to butter, also, men, get. **i.e.** Men get milk and butter from the cows.

(gs) Gavassa, Gāvassa balaṃ nissāya manussā sakaṭena nagaraṃ gacchanti.

[LT] Of bull, to strength, depending on, men, by bullock-cart, to town, go. **i.e.** Men go to town by bullock-cart depending on the strength of bull.

Note: (1) nissāya-based on. ni-down√ si-to lean+tvā. The component vowel of the root changed to ā. One extra s added and tvā changed to ya. A kita-verb. (2) sakaṭena-by bullock-cart, a neuter gender noun.

(gp) Gavaṁ, Gunnaṁ, Gonaṁ balaṁ nissāya manussā sakaṭena nagaraṁ gacchanti.

(ls) Gavasmim, Gavamhi, Gave, Gāvasmim, Gāvamhi, Gāve mahantaṁ balaṁ atthi.
[LT] In the bull, great, strength, is. **i.e.** There is great strength in the bull.

(lp) Gavesu, Gāvesu, Gosu balaṁ atthi.
[LT] In the bulls, strength, is. **i.e.** There is strength in the bulls.

NEUTER GENDER NOUNS

Lesson (1)

Napuṃsakaliṅga, Niggahitanta

Neuter gender,

am-ending nouns, Type (I)

Citta-group Reader

Citta-mind

Read the following sentences:

(ns) (a) Cittaṃ khaṇe khaṇe uppajjati ca, nirujjhati ca.

[LT] Mind, at moment, at moment, arises, also, ceases, also.

i.e. Consciousness arises and passes away every moment.

(b) Dantaṃ Cittaṃ sukhaṃ āvahati.

[LT] Trained, mind, to happiness, brings up. **i.e.** Trained mind brings happiness.

Note: (1) dantaṃ-trained and tamed. damu-to tame+ta+si. Re: 584. (2) khaṇe khaṇe=every moment, emphatic repetition of the same words (3) āvahati-brings up, ā-toward√ vaha-to carry+ti.

(np) Dantāni Cittā, Cittāni sukhaṃ āvahanti.

[LT] Trained, minds, happiness, bring up. **i.e.** Trained minds bring happiness.

(as) Paṇḍito Cittaṃ samathavipassanābhāvanāhi bhāveti.

[LT] The wise, mind, by samatha vipassanā meditation, develops.

i.e. The wise develops the mind by means of samatha & vipassanā meditation.

(ap) Paṇḍitā samathavipassanābhāvanāhi Citte, Cittāni bhāventi.

(is) Cittena nīyati loko.

[LT] By mind, being led, the world. **i.e.** The world is being led by the mind. (The mind is chief driving force of all living beings in the world). nīyati-being led, nī-to lead+ya+ti, a passive voice verb.

(ip) Cittehi, Cittebhi nīyanti sattā.

[LT] By mind, being led, beings. **i.e.** The living beings are being led by the mind.

(ds) Samatho ca vipassanā ca saṃkiliṭṭhassa Cittassa upakārā honti.

[LT] Samatha, also, vipassanā, also, of stressed, of mind, beneficial, are.

i.e. The samatha as well as vipassanā are beneficial for the stressed mind.

Note: (1) saṃkiliṭṭha-stressed, polluted, saṃ√kilisa-to be stressed+ta-perfect tense suffix+sa. Re: 573 how this word is structured. (2) upakārā-of help, beneficial, upa√ kara+ṇa+yo, a kita-noun.

(dp) Samatho ca vipassanā ca saṃkiliṭṭhānaṃ Cittānaṃ upakārā honti.

[LT] Samatha, also, vipassanā, also, of stressed, of mind, beneficial, are.

i.e. The samatha as well as vipassanā are beneficial for the stressed minds.

(abs) **Cittasmā, Cittamhā, Cittā** mahantaṃ sukhadukkhaṃ sattā paṭivedenti.

[LT] From mind, to great, to joy and suffering, beings, experience. **i.e.** Beings experience great joy and suffering from the mind. (Based on the mind, they feel happiness and suffering)

(abp) **Cittehi, Cittebhi** mahantaṃ sukhadukkhaṃ sattā paṭivedenti.

(gs) **Cittassa** damatho sādhu.

[LT] Of mind, taming, is good. **i.e.** Taming (training) of the mind is good.

(gp) **Cittānaṃ** damatho sādhu.

(ls) **Cittasmiṃ, Cittamhi, Citte** nānāvidhā ārammaṇā uppajjanti.

[LT] In mind, various, mental objects, occur. **i.e.** Various mental objects appear in the mind.

(lp) **Cittesu** nānāvidhā ārammaṇā uppajjanti.

Note: (1) nānāvidhā-of various kinds of, nānā-various+vidhā-kinds+yo, a compound noun. (2) ārammaṇā-things where the mind used to fall on, objects of the consciousness such as sights, sound, smell, sensations etc. ā√ramu+yu+yo, a kita-noun. Underlined words are modifier words.

Kamma-work, deed, action and Kammic force

(ns) **Kammaṃ** satte vibhajjati hīnapaṇītātāya.

[LT] Kamma, to beings, distinguishes, by being in low and high stages. **i.e.** Kamma distinguishes beings by (causing the states of) being low and high.

Note: (1) vibhajjati-classifies, distinguishes, vi-specially√ bhaja-to distribute+ya+ti.

(2) hīnapaṇītātāya-hīna-low+paṇīta-high+tā-being+nā, a taddhita-noun of feminine gender, kaññā-group. Re: sutta 360.

(np) **Kammā, Kammāni** sattānaṃ bhavesu vipākāṃ denti.

[LT] Kammās, of beings, in lives, to results, give. **i.e.** Kammās yield result in the lives of beings.

(as) Kusalaṃ vā akusalaṃ vā **kammaṃ** satto kroti kāyena vācāya manasā.

[LT] To wholesome, or, to unwholesome, or, to Kamma, being, does, by body, by speech, in mind. **i.e.** A being commits either wholesome or unwholesome kamma by body, by speech and in mind.

Note: vā is a nipāta-particle which signifies an alternative, non-specific choice in this sentence.

(ap) Kusale vā akusale vā **Kamme, Kammāni** sattā karonti kāyena vācāya manasā.

(is) **Kammena, *Kammanā, *Kammunā** vattate loko. [vatta-to be+te]

[LT] By Kamma, happens, the world. **i.e.** The world happens (determined) by Kamma.

(ip) **Kammehi, Kammebhi** vattate pajā.

(ds) **Kammasa, *Kammuno** katattā sukhadukkhaṃ sattā anubhavanti.

[LT] Of Kamma, for reason of having done, joy and suffering, beings, experience. **i.e.** Beings experience Joy and suffering due to having done kamma.

Note: (1) anubhavati-experiences, anu-again√bhū-to be+a+ti (2) katattā=kata-done+tta-being+smā-due to. a taddhita-noun of citta-group. Re: sutta 360.

(dp) Kammānaṃ katattā sukhadukkhāṃ sattā anubhavanti.

(abs) Kamasmā, Kammamhā, Kammā, *Kammunā phalaṃ jāyati. [jana+ya+ti]

[LT] From kamma, result, arises. **i.e.** The result arises from kamma.

(abp) Kammehi-Kammebhi phalāni jāyanti.

(gs) Kammassa, *Kammuno vipākāṃ sabbe sattā anubhavanti.

[LT] Of kamma, to result, all, beings, experience. **i.e.** All beings experience the result of kamma.

(gp) Kammānaṃ vipākāṃ sabbe sattā anubhavanti.

(ls) Kammasmiṃ, Kammamhi, Kamme, *Kammani sattā nivaddhā honti.

[LT] In kamma, beings, tied-up, are. **i.e.** In kamma, all beings are tied up.

(lp) Kammesu sattā nivaddhā honti.

Note: nibaddhā-bound, ni√bandha-to tie up+ta+yo, a kita-verb.

Additional reading lessons using two neuter gender words **puñña**-virtuous & **pāpa**-evil:

(ns) Puññaṃ sukhavipākāṃ, pāpaṃ dukkhavipākāṃ deti.

[LT] virtuous deed, to good result, evil deed, to bad result, gives.

i.e. Virtuous deed gives good result and evil deed gives bad result.

Note: (1) sukhavipākāṃ-pleasant result, sukha-happy+vipāka-result+am (2) pāpaṃ-evil (3) dukkhavipākāṃ-bad result, dukkha-unhappy, suffering+vipāka+am.

(np) puññāni paralokasmiṃ pāṇinaṃ patitṭhā honti.

[LT] Meritorious deeds, in after-life, of beings, supporting-ground, are. **i.e.** Meritorious deeds are supporting-ground of beings in after-life.

Note: (1) paralokasmiṃ-in other world, in next life, para-other+loka-world, life+smiṃ (2) pāṇinaṃ-of beings (3) patitṭhā-the ground where one stands firm, refuge, support. pati√thā+kvi, a kita-noun.

(as) Sace puriso puññaṃ karoti, atha saggaṃ gamissati, sukhaṃ labhissati.

[LT] If, man, to meritorious deed, does, then, to heaven, will go, to happiness, will get.

i.e. If a man does meritorious deed, then (he) will go to heaven and get happiness.

Note: (1) sace-if, a nipāta-particle (2) atha-then, also a nipāta-particle (3) saggaṃ-to heaven.

(ap) Sace puriso pāpāni kareyya, atha nirayaṃ gamissati, dukkhaṃ labhissati..

[LT] If, man, to evil deeds, would do, then, to hell, will go, to suffering, will get.

i.e. If a man would do evil deeds, then (he) will go to hell and get suffering.

Note: nirayaṃ-to hell, ni-without+aya-happiness+am, **r** is inserted. Hell is called niraya because there is no joy there.

(is) puññaena sattā sugatim gacchanti. pāpena duggatim gacchanti

[LT] By virtuous deed, beings, to good destiny, go, by evil deed, to bad destiny, go. **i.e.** Beings go to destiny of good rebirth by virtuous deed. By evil deed, (they) go to destiny of bad rebirth.

(ip) Puññehi, puññebhi sattā sugatim gacchanti. pāpehi, pāpebhi duggatim gacchanti

Note: (1) sugatim-to good destiny, su+gati+am (2) duggatim-to bad destiny, du-bad+gati+am.

(ds) puññassa kiriyā sādhu hoti. Pāpassa karaṇam na sādhu hoti.

[LT] Of virtuous deed, doing, good, is. of evil, doing, not, good, is. **i.e.** Doing of virtuous deed is good. Doing of evil is not good.

Note: (1) kiriyā-doing, kara-to do+ririya+ā+si, a kita-noun (2) sādhu-good. (3) karaṇam-doing, kara+yu+si.

(dp) puññānam kiriyā sādhu hoti. Pāpānam karaṇam na sādhu hoti.

(abs) Paṇḍito pāpasmā pāpamhā pāpā viramati. puññasmā, puññamhā puññā na hāyati.

[LT] The wise, from evil, avoids. from virtuous deed, not, fails. **i.e.** The wise avoids evil and does not fail from virtue.

(abp) Duccaritam karonto puriso puññehi, puññebhi hāyati. Pāpehi vaḍḍhati.

[LT] To bad conduct, doing, man, from virtuous deeds, fails. With evil, increases. **i.e.** The man doing bad conduct fails from virtue and increases with evil.

Note: (1) duccaritam-bad conduct. (2) karonto-doing, kara+o+anta+si, present participle kita-verb.

(gs) puññassa kammuno vipākam iṭṭham hoti. apuññassa kammuno vipākam aniṭṭham hoti.

[LT] Of virtuous, of deed, result, pleasant, is, of unwholesome, of deed, result, unpleasant, is. **i.e.** The result of virtuous deed is pleasant. The result of unwholesome deed is unpleasant.

Note: (1) iṭṭham-pleasant, isu+ta+si, a kita-noun. Refer to Sutta 573. (2) apuññassa-evil, opposite of puñña, (3) aniṭṭham-unpleasant. na√iṭṭha+si, a compound noun.

(gp) puññānam vipākam iṭṭham hoti. pāpānam vipākam aniṭṭham hoti.

(ls) (a) Sattānam mano pāpasmim, pāpamhi, pāpe ramati. [ramati-enjoys, ramu+a+ti]

[LT] Of beings, mind, in evil, enjoys. **i.e.** The mind of beings enjoys in evil.

(b) Paṇḍito puññasmim, puññamhi, puññe na pamajjati.

[pamajjati-forgets, pa√mada-to forget+ya+ti, āv.]

[LT] Wise, in virtuous deed, not, forget.

i.e. The wise does not forget in (doing) virtuous deed.

(lp) Buddhā puññesu apamādam pasamsanti.

[LT] Buddhas, in virtuous deeds, to diligence, praise.

i.e. Buddhas praise diligence in virtuous deeds.

Note: (1) apamādam-diligence, na-not√pamāda-forgetfulness+am, a compound-noun. (2) pasamsanti-praise. pa√saṃsa-to praise+a+anti, āv.

Lesson (2)

Napumsakaliṅga, Niggahitanta
Neuter gender,
am̐, o-ending noun words, Type (II)

Mano-group Reader

Mano-mind
Masculine-Neuter (Dual gender, am̐-ending noun)

(ns) **Manam̐, *Mano** dhammānam̐ pubbaṅgamo hoti.

[LT] Mind, of phenomenon, fore-runner, is. **i.e.** The mind is fore-runner of all things.

Note: pubbaṅgamo-preceding, pubbam̐-at the front+gamo-goer, fore-runner+si, m̐ changed to ñ by 31.

(np) **Manā, Manāni** uppajjitvā nirujjhanti.

[LT] Minds, having arisen, pass. **i.e.** Minds, having arisen, pass.

Note: (1) uppajjitvā-having arisen, u√ pada+ya+i+tvā. (2) nirujjhanti-cease, ni√ rudha+ya+anti.

(as) **Arahā** paresam̐ **Manam̐, *Mano** paricchinditvā jānāti.

[LT] An arahanta-saint, of others, to mind, having analyzed, knows. **i.e.** The enlightened arahanta-saint knows other's mind after having analyzed (by means of the psychic power).

(ap) **Paresam̐ Mane, Manāni** paricchinditvā arahanto jānanti.

[LT] Of others, to minds, having analyzed, enlightened arahanta-saints, know. **i.e.** The enlightened arahanta-saints know other's minds after having analyzed (by means of psychic power).

Note: (1) paricchinditvā-having analyzed, pari-from all around√ chida-to cut+i+tvā. (2) jānāti-knows, ñā+nā+ti. jānnanti-know, ñā+nā+anti. Re: 470.

(is) **Pāpakena** vā **kalyāṇena** vā **Manena, *Manasā** kammam̐ naro karoti.

[LT] By evil, or, by good, or, by mind, to kamma, man, does. **i.e.** Man commits kamma either by evil or good mind.

(ip) **Sattā** attano **Manehi, Manebhi** kusalaṇca akusalaṇca kammam̐ karonti.

[LT] Beings, of one's, by minds, to wholesome, also, to unwholesome, also, to kamma, do. **i.e.** Beings commit wholesome kamma as well as unwholesome kamma by their minds.

(ds) **Samathavipassanāya** **Manassa, *Manaso** damatho hoti.

[LT] By samatha and vipassanā meditation, of mind, taming, is. **i.e.** Taming of mind happens by samatha and vipassanā meditation.

Note: damatho-taming, training, damu-to tame+tha+si, a kita-noun.

(dp) **Samathavipassanāya** **Manānam̐** bhāvanā hoti.

[LT] By samatha-vipassanā, of minds, development, is. **i.e.** Development of minds happens by samatha-vipassanā meditation.

Note: bhāvanā-developing, bhū-to be, to develop+yu+si, a kita-noun of feminine gender kaññā-group nouns.

(abs) Manasmā, Manamhā, Manā, *Manasā sukhañca dukkhañca jāyati.

[LT] From mind, happiness, also, suffering, also, arises. **i.e.** Happiness and suffering arises from the mind (experiences in mind).

(abp) Manehi, Manebhi sukhañca dukkhañca jāyati.

(gs) Sudantassa Manassa, *Manaso ānisaṃso mahā hoti.

[LT] Of well-tamed, of mind, benefit, great, is. **i.e.** The benefit of a well-trained mind is great.

Note: sudantassa-of well-tamed, su-well√ damu-to tame+sa, a kita-noun, See sutta 584 about this word.

(gp) Subhāvitānaṃ Manānaṃ ānisaṃso mahā hoti.

[LT] Of well-developed, of minds, benefit, great, is. **i.e.** The benefit of a well-developed minds is great.

Note: subhāvitānaṃ-well-developed, su-well√ bhū-to develop+i+ta+naṃ, a kita-noun.

(ls) Manasmiṃ, Manamhi, Mane *Manasi aneke cittacetāsikā uppajjanti.

[LT] In mind, not one, mind and mind-based sub-mental states, arise. **i.e.** Various mind and mind-based sub-mental states arise in the mind.

Note: (1) aneke-not one but many, na-not,√+eke-ones+yo, a compound-noun. (2) cittacetāsikā- mind and sub-mental states, cittacetāsika+yo, a compound noun.

(lp) Manesu aneke cittacetāsikā uppajjanti.

Note: The underlined words are modifier (adjective) words.

Jarā-aging, old-age (***Feminine** Gender, **ā**-ending noun)

(ns) Jāti'pi dukkhā. Jarā'pi dukkhā.

[LT] Birth, also, is dukkha, old-age, also, is dukkha. **i.e.** Birth as well as old-age are dukkha.

(np) Jarāyo satte abhibhavanti.

[LT] Old-ages, to beings, overwhelm. **i.e.** Old-ages overwhelm beings (they cannot escape it).

(as) Sabbe sattā Jaraṃ anatītā honti. [na-not√atītā-past+yo]

[LT] All, beings, to old-age, cannot overcome, are. **i.e.** All beings cannot overcome old-age.

(ap) Sabbe sattā Jarā, Jarāyo anatītā.

(is) Jarāya, *Jarasā abhibhūtā sabbe sattā jaraṃ na ativattanti.

[LT] By old-age, being overwhelmed, all, beings, to old-age, not, overcome. **i.e.** Overwhelmed by old-age, all living beings cannot overcome old-age.

Note: (1) abhibhūtā-being overwhelmed, abhi-over,√+bhū-to be+ta+yo, a kita-noun.

(2) na-not, a nipāta particle (3) ativattanti-overcome, ati-beyond√ vatta-to be+anti.

(ip) Jarāhi, Jarābhi abhibhūtā sattā jaraṃ na ativattanti.

(ds) Jarāya, *Jaraso atikkamāya sattā vāyamanti.

[LT] Of old age, to overcome, beings, make effort. **i.e.** Beings make effort to overcome old-age.

Note: (1) atikkamāya-to overcome, ati-past, √kamu-to go+sa, a kita-noun. Re: 109. (2) vāyamati-makes effort, vāyama-to strive+anti.

(dp) Jarānaṃ atikkamāya sattā vāyamanti.

(abs) Jarāya, *Jarasā sattā na vimuccanti.

[LT] From old-age, beings, not, escape. **i.e.** Beings do not escape from old-age.

Note: vimuccanti-escape, vi-specially√+muca-to free+ya+anti.

(abp) Jarāhi, Jarābhi sattā na vimuccanti.

(gs) Jarāya, *Jaraso vasena naro dubbalo palitakeso hoti.

[LT] Of old-age, by power of, man, weak, grey-haired, is. **i.e.** Man is weak and grey-haired by means of old-age.

Note: (1) vasena-by power of. vasa-power+nā (2) dubbalo-weak, du-without√ vala-energy+si, a compound noun. Here **du** means without as in dussīlo-without morality, duppañño-without wisdom. (3) palitakeso= grey-haired, palita-grey+kesa-haired+si, a compound-noun.

(gp) Jarānaṃ vasena narā dubbalā palitakesā honti.

(ls) Jarāya, Jarāyaṃ, *Jarasī sattā jigucchanti.

[LT] In old-age, beings, disgust. **i.e.** Beings disgust at old-age.

(lp) Jarāsu sattā jigucchanti.

Note: Jigucchanti-disgust. gupa-to censure+cha+anti, an ākhyāta-verb called abbhāsa-verb. Re Sutta 433, 462, 465 to understand how this verb is structured.

Lesson (3)**Napuṃsakaliṅga, Ākāraṇta sadda**

Neuter gender

ā-ending noun Reader

Asaddham-a household with no faith, faithless family, adj, n.(ns) Asaddham kulam imasmim nagare atthi.[LT] faithless, family, in this, in town, is. **i.e.** There is a faithless household in this town.(np) Imasmim vijite Asaddhāni kulāni santi.[LT] In this kingdom, faithless, families, are. **i.e.** There are faithless households in this kingdom.(as) Asaddham kulam bhikkhu na upagacchati. [upagacchati-goes near, upa-near√gamu-to go+ti][LT] To faithless, to family, monk, not, goes near. **i.e.** The monk does not approach to a faithless family.(ap) Asaddhā, Asaddhāni kulāni bhikkhū na upagacchanti.(is) Asaddhena kulena sapppuriso na vasati.[LT] With faithless, with family, saint, not, lives. **i.e.** The saint does not live with a faithless family.**Note:** sapppuriso=saint, santa=saint+purisa=person+si, **santa** changes to **sa** and one extra **p** added.(ip) Asaddhehi, Asaddhebbhi kulehi sapppurisā na vasanti.(ds) Asaddhassa kulassa bhogā hāyanti. [hā-to decrease, to fail+ya+ti].[LT] Of faithless, of family, wealth, fail. **i.e.** Prosperity of faithless family fails.(dp) Asaddhānaṃ kulānaṃ bhogā hāyanti.(abs) Asaddhasmā kulasmā bhikkhu apakkamati.[LT] From faithless, from family, monk, departs. **i.e.** A monk departs from faithless family.(abp) Asaddhehi, asaddhebbhi kulehi bhikkhū apakkamanti.(gs) Asaddhassa kulassa yaso hāyati.[LT] Of faithless, of family, fame, decreases. **i.e.** The fame of a faithless family decreases.(gp) Asaddhānaṃ kulānaṃ yaso hāyati.(ls) Asaddhe kule puññaṃ na vaḍḍati.[LT] In faithless, in family, merit, not, increase. **i.e.** Merit does not increase in faithless family.(lp) Asaddhesu kulesu puññāni na vaḍḍanti. (The underlined words are modified words).

Lesson (4)

Napumsakaliṅga, I-kāranta sadda

Neuter Gender,

i-ending nouns Reader

Aṭṭhi-bone

Read the following sentences:

Note: Special word-forms are shown in asterisk.

(ns) Aṭṭhi imasmim kāye vijjati.

[LT] Bone, in this, in body, is. **i.e.** There is bone in this body.

(np) Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni imasmim kāye vijjanti.

[LT] Bones, in this, in body, are. **i.e.** There are bones in this body.

(as) Bhikkhu Aṭṭhim aniccato passati.

[LT] Monk, to bone, as anicca, sees. **i.e.** The monk sees bone as anicca (impermanent).

(ap) Bhikkhū Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni aniccato passanti.

(is) Aṭṭhinā kāyo upatthambhīyati. [passive voice verb and sentence]

[LT] With bone, to body, being supported. **i.e.** The body is being supported by bone.

Note: upatthambhīyati-supported, upa√ thabi-to support, to make rigid+ya+ti.

(ip) Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi kāyo upatthambhīyati.

(ds) imassa Aṭṭhissa, *Aṭṭhino sattā attato maññanti. [maññanti-think, mana+ya+anti]

[LT] Of this, of bone, beings, as atta, think. **i.e.** Beings view this bone as atta (me, mine).

(dp) imesam Aṭṭhīnam sattā attato maññanti.

(abs) Aṭṭhismā, Aṭṭhimhā, *Aṭṭhinā vinā sarīram na tiṭṭhati. [tiṭṭhati-stand, ṭhā+ti]

[LT] From bone, without, body, not, exist. **i.e.** The body does not exist without bone.

(abp) Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi vinā sarīrāni na tiṭṭhanti.

Note: tiṭṭhati-exist, ṭhā-to stand+a+anti, the root **ṭhā** changed to **tiṭṭha** per rule 468.

(gs) Aṭṭhissa, *Aṭṭhino vasena kāyo tiṭṭhati.

[LT] Of bone, by power of, body, exists. **i.e.** The body exists by means of bone.

(gp) Aṭṭhīnam vasena kāyo tiṭṭhati.

(ls) Bhikkhu Aṭṭhismim, Aṭṭhimhi aniccato vipassanāñāṇena samanupassati.

[LT] Monk, at bone, as anicca, by vipassanā-ñāṇa (insight-knowledge), repeatedly sees.

i.e. The monk repeatedly sees bone as anicca by vipassanāñāṇa (insight-knowledge).

Note: samanupassati-well repeatedly sees, sam-well, anu-again and again√ disa-to see+ti. **m** of **sam** changed to **m**>samanu+disa+ti. **disa** changed to **passa**> samanupassati.

(lp) Aṭṭhīsu aniccato bhikkhu samanupassati.

Lesson (5)

Napuṃsakaliṅga, Ī-kāranta sadda

Neuter gender,

ī-ending nouns Reader

Sukhakārī-happiness-causing good deed, adj, n.

Read the following sentences:

(ns) Sukhakārī puññaṃ sukhaṃ deti. [dā-to give, ā of the root changed to e+ti]

[LT] Happiness-creator, meritorious deed, to happiness, gives. **i.e.** The happiness-causing meritorious deed gives happiness (as a result).

Note: Sukhakārī (a kita-noun)=sukha-happiness√ kara-to do+ñī-which used to. This ñī-suffix implies a factor which habitually occurs. As such, it can also be translated as happiness-creating, or causing happiness.

(np) Sukhakārī, Sukhakārīni puññaṇi sukhaṃ denti.

(as) Sukhakārīm kusalaṃ paṇḍito karoti.

[LT] To happiness-creator, to meritorious deed, the wise, does. **i.e.** The wise does the happiness-causing meritorious deed.

(ap) Sukhakārī, Sukhakārīni kusalāni paṇḍitā karonti.

(is) Sukhakārīnā puññaṇa nara sukhaṃ labhati.

[LT] With happiness-creator, with meritorious deed, man, to happiness, gets. **i.e.** Man gets happiness by happiness-causing meritorious deed.

(ip) Sukhakārīhi, Sukhakārībhi puññaṇhi narā sukhaṃ labhanti.

(ds) Sukhakārissa, Sukhakārino kamassa karaṇaṃ sādhu hoti.

[LT] Of happiness-creator, of deed, doing, good, is. **i.e.** Doing happiness-causing deed is good.

Note: karaṇaṃ=doing, kara+yu+si, a kita-noun.

(dp) Sukhakārīnaṃ kammaṇaṃ karaṇaṃ sādhu hoti.

[LT] Of happiness-creator, of deeds, doing, good, is. **i.e.** Doing happiness-causing deeds is good.

(abs) Sukhakārismā, Sukhakārīmha puñña sukhaṃ nara labhati.

[LT] From happiness-creator, from meritorious deed, to happiness, man, gets. **i.e.** Man gets happiness from happiness-causing meritorious deed.

(abp) Sukhakārīhi, Sukhakārībhi puññaṇhi sukhaṃ narā labhanti.

(gs) Sukhakārissa, Sukhakārino puññaṇsa vipākaṃ nara anubhavati.

[LT] Of happiness-creator, of meritorious deed, to the result, man, enjoys. **i.e.** Man enjoys the result of happiness-causing meritorious deed.

Note: anubhavati-happens again, experiences. anu-again√ bhū-to be+a+ti, an ākhyāta-verb.

(gp) Sukhakārīnaṃ puññaṇaṃ vipākaṃ narā anubhavanti.

(ls) Sukhakārisimīṃ, Sukhakārimhī puññakammamhi dhīrā na pamajjanti.

[LT] At happiness-creator, at meritorious deed, the wise persons, not, forget. **i.e.** The wise people do not forget at (doing) happiness-causing meritorious deed.

(lp) Sukhakārīsu puññakammesu dhīrā na pamajjanti.

Note: (1) Puññakammesu-in wholesome deeds, puñña-wholesome+kamma-deed+su. a compound noun.
 (2) pamajjanti-ignore, forget, pa-specially√ mada-to forget, to indulge+ya+anti. The last consonant **d** of the root and **y** of the suffix are merged and changed into **j** and j is further augmented. Thus, it becomes pamajjanti

Note: The underlined words are modified words.

Lesson (6)

Napumsakaliṅga, U-kāranta sadda

Neuter Gender,

u-ending nouns Reader

Āyu-life

Read the following sentences:

(ns) āyu nāma sabbesaṃ piyaṃ hoti.

[LT] Life, called, for all, very dear, is. **i.e.** (The thing called) life is dear to all.

(np) Sattānaṃ āyū, āyūni piyāni aniccāni ca honti.

[LT] Of beings, lives, dear, anicca, are. **i.e.** (The) lives of beings are very dear as well as impermanent.

(as) attano āyūṃ sattā piyāyanti.

[LT] Of one's own, to life, beings, cherish. **i.e.** Beings cherish one's own life.

(ap) attano āyū, āyūni sattā piyāyanti.

(is) Paṇḍito attano āyuna, āyusa samaṃ sabbe satte passati.

[LT] The wise, of one's own, with life, equally, to all, to beings, views. **i.e.** The wise views all being equally with his own life. (He has compassion to all)

(ip) Sappurisā attano āyūhi, āyūbhi samaṃ sabbe satte passanti.

[LT] Saints, of one's own, with lives, equally, to all, to beings, view. **i.e.** Saints view all being equally with their own lives. (They have compassion to all)

(ds) āyussa, āyuno sattā mamāyati. [mamāyati-cherishes, mama-my√ āya-make+ti, hold as mine]

[LT] Of life, beings, cherish. **i.e.** Beings cherish life.

(dp) āyūnaṃ sattā mamāyanti.

(abs) āyusmā, āyumhā vinā manusso na jīvati. [jīvati-remains alive, jīva-to live+ti]

[LT] from life, without, man, not, live. **i.e.** Man does not live without life (i.e. cannot remain alive without spiritual flow called life).

(abp) āyūhi, āyūbhi aññatra manussā na jīvanti. [vinā, aññatra-except, nipāta-particles]

[LT] from lives, except, men, not, live. **i.e.** Men do not live without lives.

(gs) diḡhassa āyussa, āyuno vasena sattā ciraṃ jīvanti.

[LT] Of long, of life, by means of, beings, for long, live. **i.e.** Beings live longer by means of long life.

(gp) appakānaṃ āyūnaṃ vasena sattā appaṃ kālāṃ jīvanti.

[LT] Of short time, of lives, by means of, beings, for short, for time, live. **i.e.** Beings live life for a short time by means of short-timed life.

(ls) attano āyusmiṃ, āyumhi sattā niccato maññanti.

[LT] Of one's own, at life, beings, as nicca (permanent), think. **i.e.** Beings think one's life as a nicca (eternal).

(lp) attano āyūsu sattā niccato maññanti.

Note: The underlined words are modifiers.

Lesson (7)

Napuṃsakaliṅga, Ū-kāranta sadda

Neuter gender,

ū-ending noun Reader

Gottrabhū-transcendental consciousness, n, adj.

Notes

Gottrabhū (Gotra+bhū, kvi-suffix, a kita-noun) is an abhidhamma-technical term used in the vipassanā meditation. It refers to an advanced pure consciousness in the progressive stage of vipassanā meditation which serves as a precursor-consciousness prior to attaining the path and the fruition stages of enlightened consciousness. When a meditator develops up to this consciousness, his mind no longer remains submerged in the wrong notions of me, mine and so on. Thus, leading to a more subtle liberated stage of mind transcending threshold of wrong views of common worldlings. It is quite delicate to translate this term hence its original term is used. [gotra-lineage of unenlightened commoner persons+**bhū**-to overwhelm, to transcend].

Anulomakhantīñāṇa

This is another technical term of vipassanā meditation. The term "Anulomakhantīñāṇa" has very delicate meaning which refers to an adaptively balanced, sustained mental state of calm, powerful concentration. This advanced mental stage is developed only when a meditator's mind passes beyond the highest and final advanced level of the insight-knowledge called saṅkhārupekkhā-ñāṇa. The term refers to final stages of vipassanā insight-knowledge before gottrabhū-consciousness and the path-consciousness. It is quite problematic to translate this technical term directly into English hence the term "final insight-knowledge" is used. Anuloma=adaptively moving along pure mental flow+khantī=bearing up without negative mental reaction or friction+ñāṇa=knowledge, a compound noun.

Read the following sentences:

(ns) Gottrabhū cittam maggacittassa pubbaṅgamaṃ hoti.

[LT] Gottrabhū, consciousness, of path-consciousness, fore-runner, is. **i.e.** Gottrabhū is the fore-runner consciousness of the path-consciousness.

(np) Gottrabhūni cittāni maggacittassa pubbaṅgamāni honti.

[LT] Gottrabhū, consciousness, of path-consciousness, fore-runners, are. **i.e.** (Moments of successive) Gottrabhū consciousness are the forerunners of the path-consciousness.

(as) Gottrabhūṃ cittam nissāya maggo jāyati.

[LT] To Gottrabhū, to consciousness, depending on, path-consciousness, arises. **i.e.** Depending on Gottrabhū-consciousness, the path-consciousness arises.

(ap) Gottrabhūni cittāni nissāya maggo jāyati.

(is) Gottrabhunā cittena vinā maggacittam na uppajjati.

[LT] With Gottrabhū, with consciousness, without, path-consciousness, not, arise. **i.e.** Without Gottrabhū-consciousness, the path-consciousness does not occur.

(ip) Gottrabhūhi, Gottrabhūbhi cittehi vinā maggacittāni na uppajjanti.

(ds) Anulomakhantiñāṇaṃ Gotrabhussa, Gotrabhuno cittassa paccayo hoti.

[LT] Final insight-knowledge, of gotrabhū, of consciousness, cause, is. **i.e.** Final insight-knowledge is the supporting cause of Gotrabhū-consciousness.

(dp) Anulomakhantiñāṇaṃ Gotrabhūnaṃ cittānaṃ paccayo hoti.

(abs) Gotrabhusmā, Gotrabhumhā cittamhā vinā maggacittaṃ na uppajjati.

[LT] From gotrabhū, from consciousness, without, path-consciousness, not, happens. **i.e.** Without gotrabhū-consciousness, the path-consciousness does not happen.

(abp) Gotrabhūhi, Gotrabhūbhi cittehi vinā maggacittaṃ na uppajjati.

(gs) Gotrabhussa, Gotrabhuno cittassa anantarā maggacittaṃ uppajjati.

[LT] Of gotrabhū, of consciousness, immediately after, path-consciousness, arises. **i.e.** Path-consciousness arises immediately after gotrabhū-consciousness.

(gp) Gotrabhūnaṃ cittānaṃ anantarā maggacittaṃ uppajjati.

(ls) Gotrabhusmiṃ, Gotrabhumhi citte kilesā na uppajjanti.

[LT] At gotrabhū, at consciousness, mental defilements, not, arise. **i.e.** At (the moment of) gotrabhū-consciousness, mental defilements do not arise.

(lp) Gotrabhūsu cittesu kilesā na uppajjanti.

Note: The underlined words are modified words.

Similar words

Abhibhū=knowledge or the mind which overwhelms mental defilements.

Sayambhū=spontaneously and intuitively occurring knowledge.

Dhammaññū=the knowledge which knows the dhamma. [Rūpasiddhi]

Note: In Rūpasiddhi, these words including gotrabhū are shown as similarly inflected. But note that they will belong to **neuter gender** only **when those words imply either consciousness or knowledge**. If the implied meaning refers to the one who have attained gotrabhuñāṇa in the progressive stage of vipassanā-meditation, then it will be masculine gender.

(See Āhuneyya-sutta, Navaka-nipāta, Aṅguttaranikāya Pāli text to clarify this contextual-based rule).

Note: The underlined words are modified words.

Lesson (8)

Napuṃsakaliṅga, O-kāranta sadda

Neuter gender,

o-ending noun Reader

Cittagu-the family having a color-striped cow, adj, n.

(a Bahubbīhi-compound noun)

Read the following sentences:

(ns) Cittagu kulam vijjati.

[LT] Color-striped cow, household, is. **i.e.** There is a household which has color-striped cow.

(np) Cittagū, Cittagūni kulāni vijjanti. [vijjanti-vida-to be+ya+anti]

(as) Cittaguṃ kulam manusso upasaṅkamati.

[LT] To color-striped cow, to household, man, approaches. **i.e.** Man approaches to a household which has color-striped cow.

(ap) Cittagū, Cittagūni kulāni manussā upasaṅkamanti.

(is) Cittagunā kuleṇa naro vasati.

[LT] with color-striped cow, with household, man, lives. **i.e.** Man lives with a household which has color-striped cow.

(ip) Cittagūhi, Cittagūbhi kulehi narā vasanti.

(ds) Cittagussa, Cittaguno kulassa rājā varam deti.

[LT] For color-striped cow, for household, king, to reward, gives. **i.e.** The king gives reward to a household which has color-striped cow.

(dp) Cittagūnaṃ kulānaṃ rājā varam deti.

(abs) Cittagusmā, Cittagumhā kulamhā naro khīraṃ labhati.

[LT] From color-striped cow, from household, man, to milk, gets. **i.e.** Man gets milk from a household which has color-striped cow.

(abp) Cittagūhi, Cittagūbhi kulehi narā khīraṃ labhanti.

(gs) Cittagussa, Cittaguno kulassa dhanam vaḍḍhati.

[LT] Of color-striped cow, of household, wealth, grows. **i.e.** The wealth of a household which has color-striped cow grows.

(gp) Cittagūnaṃ kulānaṃ dhanam vaḍḍhati.

(ls) Cittagusmiṃ, Cittagumhi kule bhogā vaḍḍhanti.

[LT] In color-striped cow, in household, riches, grow. **i.e.** The riches in household which has color-striped cow grow.

(lp) Cittagūsu kulesu bhogā vaḍḍhanti.

Note: The underlined words are modified words.

FEMININE GENDER NOUNS

Lesson (1)

Itthiliṅga, Ā-kāranta sadda

Feminine gender,

ā-ending nouns

Kaññā-girl

Read the following sentences:

(ns) abhirūpā Kaññā dānaṃ deti. pañca sīlāni rakkhati. bhāvanam bhāveti.

[LT] Pretty, girl, to alms, offers, to five, to precepts, observes, to meditation, practices.

i.e. The pretty girl offers alms, observes the five precepts, practices meditation.

(np) abhirūpāyo Kaññāyo dānaṃ denti. pañca sīlāni rakkhanti, bhāvanam bhāventi.

(vs) bhoti Kaññe tvaṃ kusalam karoḥi!

[LT] Oh girl, you, to meritorious deed, do. **i.e.** Oh girl, you do meritorious deed!

(vp) Bhotiyo Kaññā Kaññāyo kusalam karoḥa! [karoḥi, karoḥa are pañcamī-mode verbs]

(as) abhirūpaṃ Kaññaṃ nagaraṃ āgacchantam puriso passati.

[LT] To pretty, to girl, to town, to coming, man, sees. **i.e.** Man sees the pretty girl coming to town.

(ap) abhirūpāyo Kaññā, Kaññāyo nagaraṃ āgacchantiyo purisā passanti.

(is) Kaññāya saddhiṃ nara katham katheti.

[LT] With girl, together, man, to word, speaks. **i.e.** Man speaks (some) word with girl.

(ip) Kaññāhi, Kaññābhi saddhiṃ nara katham katheti.

(ds) Kaññāya nara mālam deti.

(dp) Kaññānam nara mālam deti.

(abs) Kaññāya nara apakkamati.

(abp) Kaññāhi, Kaññābhi nara apakkamati.

(gs) Kaññāya vaṇṇe nara sārājati. [sārājati-infatuated with. saṃ[√] rajja+ti. saṃ changed to sā]

[LT] Of girl, at beauty, man, lusts. **i.e.** Man lusts at the beauty of the girl.

(gp) Kaññānam vaṇṇe narā sārājanti.

(ls) Kaññāya, Kaññāyaṃ puriso piyāyati.

[LT] At girl, man, cherishes. **i.e.** Man cherishes at the girl.

(lp) Kaññāsu purisā piyāyanti.

Note: The underlined are modifier words

Note: Additional readings for two other kaññā-group nouns **paññā** and **saddhā** are shown here. Students can now determine the modifier and the modified words on their own by simply checking similar case-ending of words in a sentence.

Paññā-wisdom, knowledge.

Read the following sentences:

(ns) Buddhassa bhagavato catūsu ariyasaccesu **paññā** udapādi.

[LT] Of Buddha, of glorious, at four, at noble truths, wisdom, appears.

i.e. The glorious Buddha's wisdom in the four noble truths appears.

Note: ariyasaccesu=in noble truths, ariya-noble+sacca-truth+e+su-at, a compound noun.

(np) **Duvidhā** **paññāyo**, lokiyā **paññā** lokuttarā **paññā** ca.

[LT] Two kinds of, wisdom, mundane wisdom, transcendental wisdom, also.

i.e. There are two kinds of wisdom: mundane wisdom and transcendental wisdom.

Note: (1) duvidhā=of two kinds, du-two+vidhā-kinds+yo, (2) lokiyā=mundane, worldly, loka-the world+iya-relating to+ā+si, a taddhita-noun (3) lokuttarā=transcendental, loka+uttara-to transcend+ā+si, a kita-noun.

(as) **paññam** upanissāya paṇḍitā attham karonti, anattam parivajjenti.

[LT] To wisdom, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.

i.e. Based on wisdom, the wise do beneficial things and avoid non-beneficial things.

(ap) **Nānāvidhā** **paññāyo** upanissāya paṇḍitā attham karonti anattam parivajjenti .

[LT] To various kinds of, to wisdoms, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.

i.e. Based on various kinds of knowledges, the wise do beneficial thing and avoid non-beneficial thing.

Note: (1) upanissāya=based on, upa√ni√ si+tvā (2) attham=beneficial thing, wellbeing, (3) anattam-non-beneficial thing, opposite of attha, na-not, opposite of√attha (4) parivajjenti=avoid, pari√vajja-to shun+ṇe+anti.

(is) Paṇḍitā narā **paññāya** sāvajjam anavajjam kātabbam akātabbam pajānanti.

[LT] Wise, men, by wisdom, to blame-worthy thing, to blameless thing, to things-to-do, to things-not-to-do, know.

i.e. The wise, by means of wisdom, know what is blamed, what is blameless, what to do and what to not do.

(ip) Paṇḍitā **paññāhi**, **paññābhi** sāvajjam anavajjam kātabbam akātabbam pajānanti.

Note: (1) sāvajjam=with blame, blame-worthy, saha-with√vajja-blame+am. **saha** changed to **sā**, a compound noun (2) anavajjam=without blame, blameless, wholesome, na-without, not√ vajja+am, **na** changed to **ana** (3) kātabbam=should be done, fit to do, kara+tabba+am, **kara** changed to **kā** per 595, a kita-verb

(4) akātabbam=should not be done, not fit to do, na√ kara+tabba+am, a kita-verb (5) pajānanti=know, pa√ ñā-to know+nā+anti, **ñā** changed to **jā** per 470, āv.

(ds) **Pañca** nīvaraṇā **paññāya** dubbalīkaraṇā honti.

[LT] Five, mental hindrances, for wisdom, cause to weaken, are.

i.e. The five hindrances weaken wisdom.

Note: (1) nīvaraṇam=obstacle, hindrance, nī-off√vara-to block+yu+yo. (2) dubbalīkaraṇā=weakening causes, dubbalī-to be weak√ karaṇā=things which cause+yo, a kita-noun.

(dp) Sīlasamādhīyo **paññānaṃ** bahupakārā honti.

[LT] Sīla and samādhī, for wisdoms, much beneficial, are.

i.e. Sīla and samādhī are much beneficial for wisdoms.

(abs) Bālo manusso **paññāya** parihāyati.

[LT] Ignorant, man, from wisdom, fails.

i.e. The ignorant man fails (loses) from wisdom.

(abp) Bālā manussā **nānāpakārāhi** **paññāhi**, **paññābhi** parihāyanti.

[LT] Ignorant, men, from various kinds of, from wisdoms, fail.

i.e. The ignorant men fail from various kinds of knowledges.

Note: (1) **nānāpakārāhi**=from various kinds, **nānā**-different√ **pakāra**-kind, variety+**hi**. (2) **parihāyanti**=fail, ruin, lose, **pari**√ **hā**-to fail+**ya**+**anti**, **āv**.

(gs) Paṇḍito manusso **paññāya** aneke guṇe pajānāti.

[LT] Wise, man, of wisdom, to many, to benefits, knows.

i.e. The wise man knows many benefits of wisdom.

(gp) Paṇḍitā manussā **nānāvidhānaṃ** **paññānaṃ** aneke guṇe pajānanti.

[LT] Wise, men, of various kinds, of wisdoms, to many, to benefits, know.

i.e. The wise men know many benefits of various kinds of knowledges.

Note: (1) **nānāvidhānaṃ**=of various kinds, **nānā**-different√ **vidhā**-kind, variety+**naṃ**. (2) **aneka**=not one, many, **na**-not√ **eka**-one+**yo**, **na** changed to **ana**.

(ls) Paṇḍitā manussā **paññāya**, **paññāyaṃ** thatvā akekā sampattiyo labhanti.

[LT] Wise, men, in wisdom, having stood, many, achievements, gain.

i.e. The wise men gain many achievements after having established in wisdom.

(lp) Paṇḍitā manussā **nānāvidhāsu** **paññāsu** thatvā akekā sampattiyo labhanti.

[LT] Wise, men, in various kinds of, in knowledges, having stood, many, achievements, gain.

i.e. The wise men gain many achievements after having established in various kinds of knowledges.

Note: (1) **thatvā**=having stood, after being established, **thā**-to stand+**tvā**. Due to presence of conjunct **tvā**, **ā** of **thā** is shortened. (2) **sampattiyo**=success, achievements. **saṃ**√ **pada**-to be+**ti**+**yo**, a **kita**-noun of **ratti**-group. **m** of **saṃ** changed to **m** per 31. The final consonant **d** of the root is erased, and **ti** suffix is augmented. See Sutta 580 to understand such grammatical procedure.

Saddhā-faith:

(ns) **saddhā** purisassa setṭham dhanam hoti. [setṭham-the best, chief, adj. passattha+iṭṭha, See 363, 263]

[LT] Faith, of man, the best, wealth, is.

i.e. Faith is the best asset of a man.

(np) **saddhāyo** purisassa setṭhāni dhanāni honti.

(as) Kulaputto tathāgate **saddham** labhati.

[LT] Householder's son, in Buddha, to faith, gains. **i.e.** House-holder's son gains faith in Buddha.

(ap) Manussā **saddhā**, **saddhāyo** nissāya puññāni karonti. [nissāya-based on, **ni**√**si**+**tvā**]

[LT] Men, to faiths, based on, to meritorious deeds, do. **i.e.** Men do meritorious deeds based on faiths.

(is) Manussā saddhāya dānaṃ denti. sīlaṃ samādiyanti. saggaṃ gacchanti.

[LT] Men, by faith, to charity, offer, to moral precept, take up, to heaven, go.

i.e. Men, by faith, offer charity, take up the moral precept (and) go to heaven.

(ip) Manussā saddhāhi, saddhābhi dānaṃ denti. sīlaṃ samādiyanti. saggaṃ gacchanti.

Note: (1) samādiyanti=take up, saṃ√ ā√ dā+i+ya+anti. **m** of saṃ changed to **m** per 34 and **ā** of the root erased. (2) saggaṃ=heaven.

(ds) Buddhagūṇesu ñāṇaṃ pasādo ca saddhāya bahupakāro hoti.

[LT] In attributes of Buddha, knowledge, devotion, also, of faith, much beneficial, is.

i.e. Knowledge in the attributes of Buddha and devotion are much beneficial for (developing) faith.

(dp) Buddhagūṇesu ñāṇaṃ pasādo ca saddhānaṃ bahupakāro hoti.

(abs) Bālo naro saddhāya hāyati.

[LT] Ignorant, man, from faith, fails. **i.e.** The ignorant man fails from faith.

(abp) Bālā narā saddhāhi, saddhābhi hāyanti.

(gs) Paṇḍitā saddhāya guṇe jānanti. [jānanti-know, ñā-to know+nā+anti]

[LT] Wise, of faith, benefits, know. **i.e.** The wise know the benefits of faith.

(gp) Bālā saddhānaṃ guṇe na jānanti.

[LT] The ignorant, of faith, benefits, not, know. **i.e.** The ignorant ones do not know the benefits of faith.

(ls) Buddhadhammasaṃghesu saddhāya, saddhāyaṃ paṇḍito niccalaṃ patiṭṭhāti.

[LT] In Buddha dhamma saṃgha, in faith, the wise, unshakably, stands.

i.e. The wise person unshakably stands in faith in (toward) Buddha, dhamma and saṃgha.

(lp) Catubbidhāsu saddhāsu paṇḍitā niccalaṃ patiṭṭhanti.

[LT] In four kinds of, in faiths, the wise, unshakably, stand.

i.e. The wise unshakably stand in four kinds of faiths.

Note: (1) catubbidhāsu=in four kinds, catu-four+vidhā-kind+su, **v** changed to **b** and augmented with one more **b**. (2) niccalaṃ=without shaking, ni-without+cala-shake+am, one more **c** added, adv.

(3) patiṭṭhanti=stand, exist. pati√ thā+anti. The component vowel ā of the root is redundant and erased.

Lesson (2)

Itthiliṅga, I-kāranta sadda
Feminine gender,
i-ending nouns Reader

Ratti-night

Read the following sentences:

(ns) Juṇhapakkhe Ratti sobhati.

[LT] In full waxing-moon week, the night, beautiful. **i.e.** The night is beautiful in the full waxing-moon week.

Note: juṇha-bright, waxing moon+pakkha-week, a compound noun.

(np) Juṇhapakkhe Rattī, Rattiyo, *Ratyo sobhanti.

(as) Buddhō Sabbam Rattim bhikkūnaṃ dhammaṃ deseti.

[LT] Buddha, for entire, for night, of monks, to dhamma, teaches. **i.e.** Buddha teaches dhamma to monks for the whole night.

(ap) Tisso Rattī, Rattiyo, *Ratyo bhikkūnaṃ buddho dhammaṃ katheti.

[LT] For three, nights, of monks, buddha, to dhamma, talks. **i.e.** Buddha talks dhamma to monks for three nights.

(is) Rattiyā, *Ratyā saha andhakāro uppajjati.

[LT] With night, together, darkness, arises. **i.e.** The darkness arises together with the night.

(ip) Rattīhi, Rattībhi, Rattihi, Rattibhi saha andhakāro uppajjati.

Note: andhakāro=the blindness-creating thing, i.e. darkness. andha-blindness+kāro-doer, a kita-noun.

(ds) Dīpāloko Rattiyā, *Ratyā joteti. [joteti-juta-to shine+ṇe+ti, causative āv]

[LT] The lamp's light, of night, shines. **i.e.** The light of lamp shines the night.

Note: dīpāloko=dīpa-of lamp+āloko-light, a compound noun.

(dp) Candassa obhāso Rattīnaṃ, Rattinaṃ joteti.

[LT] Of moon, light, to nights, shines. **i.e.** The light of moon shines the nights.

(abs) Rattiyā, *Ratyā vinā divaso na upajjati.

[LT] From night, without, day, not, arises. **i.e.** Day does not happen without the night.

(abp) Rattīhi, Rattībhi, Rattihi, Rattibhi vinā divaso na upajjati.

(gs) Rattiyā, *Ratyā andhakāre corā corenti.

[LT] Of night, in the darkness, thieves, steal. **i.e.** Thieves steal at the darkness of the night.

(gp) Rattīnaṃ, Rattinaṃ andhakāre corā corenti.

(ls) Rattiyā, *Ratyā, Rattiyā, *Ratyaṃ, *Ratto, *Rattim bhikkhū
ānāpānakammaṭṭhānaṃ bhāventi.

[LT] At the night, monks, to ānāpāna-meditation, practice. **i.e.** Monks practice ānāpāna-meditation at the night.

(lp) Rattīsu, Rattisu manussā attano gehe puttadārehi saddhim supanti. [supā-to sleep+anti]

[LT] At the nights, men, of one's, at home, with children and wives, together, sleep. **i.e.** Men sleep at their home together with children and wives at nights.

Lesson (3)

Itthiliṅga, ī-kāranta sadda
Feminine Gender,
ī-ending nouns (Type I), Reader

Nadī-The river

Read the following sentences:

(ns) Ayam gaṅgā Nadī uttradisato dakkhiṇadisaraṁ sandati. [sanda-to flow+ti]

[LT] This, Ganges, river, from north, to south, flows. **i.e.** This Ganges river flows from North to South.

(np) Imā Nadī, Nadiyo, *Najjo pacchimadisato puratthimaṁ disaraṁ sandanti.

[LT] These, rivers, from west-direction, to east-direction, flow. **i.e.** These rivers flow from the West to the East.

Note: (1) uttradisato=uttara-north, disa-direction, to-from. (2) dakkhiṇa=south. pacchima-west. puratthima-east.

(as) Puriso Nadīṁ nāvāya tarati. [tara-to cross+ti]

[LT] Man, to river, by boat, crosses. **i.e.** Man crosses the river by boat.

(ap) Purisā Nadī, Nadiyo, *Najjo ulumpena taranti. [ulumpa-raft]

[LT] Men, to rivers, by raft, cross. **i.e.** Men cross the river by raft.

(is) Nadiyā, *Najjā saha purisassa nāvā anusotaṁ gacchati.

[LT] With river, together, of man, boat, down-stream, goes. **i.e.** The man's boat goes downstream with the river. [anusotaṁ-anu-along+sota-current, a compound noun]

(ip) Nadīhi, Nadībhi saha nāvāyo anusotaṁ gacchanti.

[LT] With rivers, together, boats, down-stream, go. **i.e.** The boats go down-stream with the rivers.

(ds) Himavā pabbato gaṅgāya Nadiyā, *Najjā upakārako hoti.

[LT] Named-Himavanta, mountain, of the river ganges, beneficial, is. **i.e.** The himavanta-mountain is beneficial for the river Ganges. (It is today called himālaya-hima-snow+ālaya-place, the place of snow).

(dp) Himavanto pabbatā Nadīnaṁ upakārakā honti.

[upakāraka-helpful, beneficial, upa+kara+ ṇvu+yo]

[LT] The snow-bearing, mountains, of rivers, helpful, are. **i.e.** The snow-bearing mountains are helpful for the rivers. [hima-snow+vantu-having+yo]

(abs) Nadiyā, *Najjā macchāni narā labhanti.

[LT] From river, to fishes, men, get. **i.e.** Men get fishes from the river.

(abp) Nadīhi, Nadībhi macchāni narā labhanti.

(gs) Buddhō bhagavā nerañjarāya Nadiyā, *Najjā tīre bodhirukkhamūle nisīdati.

[LT] Buddha, the glorious, of nerañjarā, of river, on the bank, at the foot of bodhi-tree, sits. **i.e.** The glorious buddha sits at the foot of bodhi-tree on the bank of the river nerañjarā.

Note: Bodhirukkhamūle=bodhi-bodhi, bo-tree+rukkha-tree+mūle-at the foot, root, a compound noun.

(gp) Nadīnaṃ udakaṃ nissāya kassakānaṃ vījāni virūhanti.

[LT] Of rivers, water, depending on, of farmers, crops, thrive. **i.e.** The crop of farmers thrive depending on the water of rivers.

Note: viruhanti=grow, vi-specially√ ruha-to prop up, grow+anti.

(ls) Nadiyā, *Najjā, Nadiyaṃ, *Najjaṃ bahū macchā vijjanti.

[LT] In river, many, fishes, are. **i.e.** There are many fishes in the river.

(lp) Nadīsu bahūni macchāni vijjanti. [vijjanti=vida-to be+ya+anti]

Itthī-woman

Read the following sentences:

(ns) Itthī odanaṃ agyāgāre agginā pacati.

[LT] Woman, to rice, in the kitchen, by fire, cooks. **i.e.** Woman cooks the rice at kitchen with fire.

Note: agyāgāre=aggi-fire+agāre-house, kitchen or the place where cooking or fire-sacrifice ritual is performed.

(np) Itthī, Itthiyo odanañca sūpañca pacanti. [odanaṃ+ca, sūpaṃ+ca, Re: 31 to learn about ñ]

[LT] Women, to rice, also, to dish, also, cook. **i.e.** Women cook the rice as well as dish.

(vs) Bhoti Itthi buddhaṃ divase divase vandāhi. [vandāhi-vanda-to bow, to worship]

[LT] Oh woman, to buddha, at day, at day, bow. **i.e.** Oh woman, bow (worship) to Buddha every day!

(vp) Bhotiyo Itthī, Bhotiyo Itthiyo buddhaṃ dine dine vandatha. [pañcamī-mode verbs]

[LT] Oh women, to buddha, at day, at day, bow. **i.e.** Oh women, bow to Buddha every day!

(as) Itthim puriso passati.

(ap) Itthī, Itthiyo purisā passanti.

(is) Itthiyā saha puriso vasati.

(ip) Itthīhi, Itthībhi saha dārakā vasantī. [dāraka-boy. Purisa-group noun]

[LT] With women, together, boys, live. **i.e.** Boys live with women.

(ds) Puriso Itthiyā dhanam ca suvaṇṇam ca deti.

[LT] Man, for woman, to wealth, also, to gold, also, gives. **i.e.** Man gives wealth as well as gold for woman.

(dp) Purisā Itthīnaṃ dhanam denti.

(abs) Puriso Itthiyā sukham labhati.

(abp) Purisā Itthīhi, Itthībhi sukham labhanti.

(gs) Silavantiyā Itthiyā sīlam naro pasaṃsati. [pa√ saṃsa-to praise+ti]

[LT] Of virtuous, of woman, to moral virtue, man, praises.

i.e. Man praises the moral virtue of virtuous woman.

(gp) Sīlavantīnaṃ Itthīnaṃ sīlaṃ narā pasamsanti.

Note: sīlavantiyā=sīla-virtue+vantī-having, sīla+vantu+ī.

(ls) Sīlavantiyaṃ Itthiyā, Itthiyaṃ yaso vaḍḍhati.

[LT] At virtuous, at woman, fame, grows. **i.e.** Fame of virtuous woman grows.

(lp) Sīlavantisu Itthīsu yaso vaḍḍhati.

Lesson (4)

Itthiliṅga, ī-kāranta sadda
Feminine gender, inī-suffixed,
ī-ending nouns, (Type II)
Gahapatānī-group Reader

(1) Bhikkhunī-female-monk

Read the following sentences:

(ns) **Bhikkhunī** attano ārāme vasati.

[LT] Female monk, of oneself, at temple, lives. **i.e.** The female-monk lives at her temple.

(np) **Bhikkhunīyo** dhammaṃ caranti.

[LT] Female-monks, to dhamma, practice. **i.e.** Female-monks practice the dhamma.

(as) **Bhikkhunīm** upāsako passati.

(ap) **Bhikkhunīyo** upāsikāyo passanti.

(is) **Bhikkhuniyā** saha sāmaṇerīyo ekasmiṃ vihāre vasanti.

[LT] With female monk, together, female-novices, at one, in building, live. **i.e.** Female-novices live in one building together with a female-monk.

(ip) **Bhikkhunīhi, Bhikkhunībhi** saddhiṃ sāmaṇerīyo dhammaṃ caranti.

(ds) Upāsikā **Bhikkhuniyā** piṇḍapātaṃ deti.

[LT] Lady-devotee, for female-monk, to food, offers. **i.e.** A lady-devotee offers food for female-monk.

(dp) Bahū upāsikāyo **Bhikkhunīnaṃ** piṇḍapātaṃ cīvarāni ca denti.

[LT] Many, lady-devotees, for female-monks, to food, also, to robes, also, offer.
i.e. Many lady-devotees offer food as well as robes for female-monks.

(abs) Bahū upāsakā upāsikāyo ca **Bhikkhuniyā** dhammaṃ suṇanti.

[LT] Many, male-devotees, lady-devotees, also, from female-monk, to dhamma, listen. **i.e.** Many male-devotees and lady-devotees listen dhamma from a female-monk.

(abp) Anekā upāsakā upāsikāyo ca **Bhikkhunīhi, Bhikkhunībhi** dhammaṃ suṇanti.

[LT] Not one, male-devotees, lady-devotees, also, from female-monks, to dhamma, listen.
i.e. Many male-devotees and lady-devotees listen dhamma from female-monks.

(gs) **Bhikkhuniyā** santike ekā upāsikā nisīdati.

[LT] Of female-monk, in the presence, one, female-devotee, sits. **i.e.** One female-devotee sits in front of a female-monk.

(gp) **Bhikkhunīnaṃ** ovādaṃ upāsikāyo suṇanti.

[LT] Of female-monks, to instruction, female-devotees, listen.
i.e. Female-devotees listen to the instruction of female-monks.

(ls) Gāme manussā Bhikkhuniyā, Bhikkhuniyaṃ pasīdanti.

[LT] In village, men, in female-monk, admire. **i.e.** Men in village admire female-monk.

(lp) Bhikkhunīsu upāsakā ca upāsikāyo ca pasīdanti.

[LT] In female-monks, male-devotees, also, female-devotees, also, admire.

i.e. Male and female devotees admire female-monks.

Pokkharāṇī-pond, lake

Read the following sentences:

(ns) Nagarassa samīpe Pokkharāṇī atthi.

[LT] Of town, at nearby, pond, is. **i.e.** There is a pond near the town.

(np) Vane bahū Pokkharāṇīyo, *Pokkharāṇṇo santi.

[LT] In forest, many, lakes, are. **i.e.** There are many lakes in the forest.

(as) Puriso Pokkharāṇīm otarati. [ava-down√ tara-to pass+ti, **ava** changed to **o** per 50]

[LT] Man, to lake, descends. **i.e.** Man descends into the lake.

(ap) Purisā araṇṇe khuddakā Pokkharāṇīyo, *Pokkharāṇṇo khaṇanti. [khaṇa-to dig+ti]

[LT] Men, in forest, to small, to ponds, dig. **i.e.** Men dig small ponds in the forest.

(is) Pokkharāṇīyā, *Pokkharāṇṇā saddhim bahū rukkhā ca padumāni ca vaḍḍhanti.

[LT] With lake, together, many, trees, also, lotus, also, grow.

i.e. Many trees and lotus grow together with the lake.

(ip) Pokkharāṇīhi, Pokkharāṇībhi saddhim bahū rukkhā ca padumāni ca vaḍḍhanti.

(ds) Bahūni uppalāni Pokkharāṇīyā, *Pokkharāṇṇā sobhenti.

[LT] Many, lotus-flowers, for lake, beautify. **i.e.** Many lotus-flowers beautify the lake.

(dp) Bahūni uppalāni Pokkharāṇīnaṃ sobhenti. [subha-to beautify+ṇe+anti]

Note: Uppala and paduma are citta-group nouns.

(abs) Pokkharāṇīyā, *Pokkharāṇṇā padumāni kumāriyo vicinanti.

[LT] From lake, to lotus-flowers, girls, pick. **i.e.** Girls pick lotus-flowers from the lake.

(abp) Pokkharāṇīhi, Pokkharāṇībhi padumāni kaṇṇāyo vicinanti. [vi√ ci-to pick+nā+anti]

(gs) Pokkharāṇīyā, *Pokkharāṇṇā tīre assame eko isi vasati.

[LT] Of pond, on the bank, at hermitage, one, hermit, lives. **i.e.** There lives a hermit at hermitage on the bank of a pond.

(gp) Pokkharāṇīnaṃ tīre rukhesu bahū sakuṇā ca kapino ca vasanti.

[LT] Of ponds, on the bank, on trees, many, birds, also, monkeys, also, live. **i.e.** Many birds and monkeys live on the trees (located) on the bank of ponds.

(ls) Pokkharāṇīyā, *Pokkharāṇṇā, Pokkharāṇīyaṃ, *Pokkharāṇṇaṃ nānāvidhāni uppalāni vijjanti.

[LT] In pond, various kinds, lotus, are. **i.e.** There are various kinds of lotus in the pond.

(lp) Pokkharāṇīsu nānāvidhāni uppalāni vijjanti. [vijjanti-vida-to be+ya+anti]

Gahapatānī-the Housewife

Read the following sentences:

(ns) Nakulamātā Gahapatānī atīte bhagavato mātā ahosi. [ahosi=was, hū+ī, ajjattanī verb]
[LT] Nakulamātā, house-holder lady, in past life, of buddha, mother, was. **i.e.** The house-holder lady nakulamātā was Buddha's mother in (some) past life.

(np) Bahū Gahapatānīyo dhammaṃ sotuṃ vihāraṃ āgacchanti.
[LT] Many, house-holder ladies, to dhamma, to listen, to temple, come. **i.e.** Many house-holder ladies come to the temple in order to listen dhamma. [sotuṃ-su-to listen+tuṃ-to, **u** of su changed to **o**]

(as) Nakulamātaraṃ Gahapatānīṃ bhagavā eta'davoca. [etaṃ+avoca. See Sutta 34 to learn how **m** changed to **d**]
[LT] To Nakulamātā, to house-holder lady, Buddha, this, said.
i.e. Buddha said this to house-holder lady nakulamātā.

(ap) Bhikkhu bahū Gahapatānī, Gahapatānīyo dhammaṃ katheti.
[LT] Monk, to many, to house-holder ladies, to dhamma, talks.
i.e. The monk talks dhamma to many house-holder ladies.

(is) Ekāya Gahapatāniyā saha upāsako buddhassa santike dhammaṃ suṇanto nisīdati.
[LT] With one, with house-holder lady, together, male-devotee, of Buddha, in the presence, to dhamma, while listening, sits. **i.e.** A male-devotee sits by listening dhamma in the presence of Buddha together with a house-holder lady. [suṇanto-present participle kita-verb, gacchanta-group noun]

(ip) Bahūhi Gahapatānīhi, Gahapatānībhi saddhiṃ upāsakā bhikkhūnaṃ dānaṃ denti.
[LT] With many, with house-holder ladies, together, male-devotees, for monks, alms, offer.
i.e. Male-devotees, together with many house-holder ladies, offer alms for the monks.

(ds) Bhikkhu Gahapatāniyā ānāpānakammaṭhāne bhāvanānayaṃ katheti.
[LT] Monk, for house-holder lady, in ānāpāna-meditation, the method of practice, talks.
i.e. The monk talks a house-holder lady the method of practice in ānāpāna-meditation.

Note: Bhāvanāyaṃ=bhāvanā-mental development, meditation+naya-method. a compound noun.

(dp) Bhikkhu Gahapatānīnaṃ ānāpānakammaṭhāne bhāvanānayaṃ katheti.

(abs) Ekāya Gahapatāniyā bhojanaṃ bhikkhu paṭiggaṇhāti.
[LT] From one, from house-holder lady, to meal, monk, receives. **i.e.** The monk receives meal from one house-holder lady. [paṭiggaṇhāti=receives, accepts, pati√ gaha+ṇhā+ti]

(abp) Bahūhi Gahapatānīhi, Gahapatānībhi bhojanaṃ bhikkhū paṭiggaṇhanti.
[LT] From many, from house-holder ladies, to meal, monks, receive. **i.e.** The monks receive meal from many house-holder ladies.

(gs) Ekāya Gahapatāniyā yācanaṃ sutvā bhikkhu dhammaṃ katheti.
[LT] Of one, of house-holder lady, to request, having heard, monk, to dhamma, teaches. **i.e.** The monk teaches dhamma after having heard the request of one house-holder lady.

Note: (1) yācanam=request, yāca+yu+si. (2) sutvā=having heard. su-to hear+tvā-having.

(gp) Bahūnam Gahapatānīnam yācanam sutvā bhikkhu dhammam katheti.

(ls) Imāya Gahapatāniyā, Gahapatāniyam buddhasāsane saddhā ca gāravo ca atthi.

[LT] In this, in house-holder lady, at teachings of Buddha, faith, also, respect, also, is. **i.e.** There is faith as well as respect toward Buddha's teaching in this house-holder lady.

(lp) Imāsu Gahapatānīsu buddhasāsane saddhā ca gāravo ca santi.

[LT] In these, in house-holder ladies, at teachings of Buddha, faith, also, respect, also, are. **i.e.** There are faith as well as respect toward Buddha's teaching in these house-holder ladies.

Lesson (5)

Itthiliṅga, U-kāraṇta sadda

Feminine gender,

u-ending nouns Reader

Yāgu-porridge

Read the following sentences:

(ns) Yāgu khuddaṃ patihanati. Pipāsaṃ pativineti.

[LT] Rice-porridge, to hunger, removes, to thirst, quenches. **i.e.** Rice porridge removes hunger and quenches thirst.

Note: (1) patihanati=removes, pati√ hana-to remove+ti. (2) khudda-hunger (3) Pipāsaṃ=thirst, pā+sa+aṃ, an abbhāsa kita-noun, (4) pativineti=removes, pati, vi√ nī+ti. Due to prefixes, the roots **hana** and **nī** changed their meaning.

(np) Yāgū, Yāguyo khuddaṃ patihananti. Pipāsaṃ pativinenti.

(as) Sāmaṇerassa atthāya upāsako Yāguṃ pacati.

[LT] For novice, for, male-devotee, to rice-porridge, cooks.

i.e. Male-devotee cooks the rice-porridge for novice.

(ap) Upāsikāyo bhikkhūnaṃ atthāya gehesu Yāgū, Yāguyo pacanti.

[LT] Female-devotees, for monks, for, to rice-porridges, at homes, cook.

i.e. Female-devotees cook the rice-porridge at homes for monks.

(is) Upāsikā Yāguyā buddhaṃ pūjeti. [pūja-to honor+ṇe+ti]

[LT] Female-devotee, with rice-porridge, to Buddha, offers.

i.e. Female-devotee offers Buddha with rice-porridge.

(ip) Manussā Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi bhikkhusaṃghaṃ upaṭṭhahanti.

[LT] Men, with rice-porridges, to community of monks, care. **i.e.** Men look after the community of monks with rice-porridge. (Men offer rice-porridge to monks).

Note: bhikkhusaṃghaṃ=bhikkhu-of monks+saṃghaṃ-community+aṃ, a compound noun.

(ds) Manusso Yāguyā pacanatthāya gāmato vihāraṃ taṇḍulaṃ āharati.

[LT] Man, of rice-porridge, for cooking, from village, to temple, to rice, brings.

i.e. Man brings rice to temple from village for cooking of the rice-porridge. [gāma-village+to-from]

Note: (1) pacanatthāya=to cook, pacana-cooking+atthāya-for. (2) āharati=brings, ā-toward√ hara-to carry+ti.

(dp) Manussā Yāgūnaṃ, Yāgunaṃ pacanatthāya gāmato taṇḍulāni āharanti.

(abs) Naro Yāguyā ārogyaṃ sukhaṃ labhati.

[LT] Man, from rice-porridge, to good health, to happiness, gets.

i.e. Man gets good health and happiness from rice-porridge.

Note: ārogyaṃ=being healthy, aroga-being without disease+nya-the state of+aṃ, a taddhita-noun.

(abp) Narā Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi ārogyaṁ sukhaṁ labhanti.

(gs) Pañca Yāguyā ānisaṁsā honti.

[LT] Five, of rice-porridges, benefits, are. **i.e.** There are five benefits of rice porridge.

(gp) Pañca Yāgūnaṁ, Yāgunaṁ ānisaṁsā honti.

Note: ānisaṁsā=benefit, ā,ni√ saṁsa+si. a kita-noun.

(ls) Manusso Yāguyā, Yāguyaṁ loṇaṁ lasuṇaṁca pakkipati.

[LT] Man, into rice-porridges, to salt, to onion, also puts. **i.e.** Man puts salt and onion into rice-porridge.

(lp) Manussā Yāgūsu, Yāgusu loṇaṁ latuṇaṁ ca pakkipanti.

Note: (1) lasuṇaṁca= lasuṇaṁ-onion+ca-also, (2) pakkipati=pa√ khipa-to drop, to throw in+anti.

Lesson (6)

Itthiliṅga, Ū-kāranta sadda

Feminine gender,

ū-ending nouns Reader

Vadhū-daughter-in-law

Read the following sentences:

(ns) Vadhū sassu, sassura, sāmikehi vasati.

[LT] Daughter-in-law, with mother-in-law, father-in-law and husbands, lives. **i.e.** Daughter-in-law lives with mother-in-law, father-in-law and husbands.

Note: sassusassrasāmikehi=sassu+sassra+sāmika+hi, a compound noun.

(np) Vadhū, Vadhuyo sassu, sassra, sāmikehi vasanti.

(as) Vadhūṃ sassu piyāyati.

[LT] To daughter-in-law, mother-in-law, adores. **i.e.** Mother-in-law adores the daughter-in-law.

(ap) Vadhū, Vadhuyo sassuro piyāyati.

[LT] To daughter-in-laws, father-in-law, adores. **i.e.** Father-in-law adores daughters-in-laws.

(is) Vadhuyā saha sassu ca sassuro ca sāmiko ca buddhaṃ saraṇaṃ gacchanti.

[LT] With daughter-in-law, together, mother-in-law, also, father-in-law, also, husband, also, to Buddha, to refuge, go. **i.e.** Mother-in-law, father-in-law and husband go to the Buddha to take refuge together with daughter-in-law. [They become disciples of Buddha together].

(ip) Vadhūhi, Vadhūbhi saha sassu ekasmiṃ ghare wasati.

[LT] With daughter-in-laws, together, mother-in-law, at one, at home, lives. **i.e.** Mother-in-law lives together with daughter-in-laws in one house. [ghara-home, a neuter gender citta-group noun]

(ds) Vaduyā sassu alaṅkāraṃ deti.

[LT] For daughter-in-law, mother-in-law, to ornament, gives. **i.e.** Mother-in-law gives ornaments for daughter-in-law.

Note: alaṅkāraṃ-ornament, alaṃ√ kara+ṇa+raṃ, a kita-noun.

(dp) Vadhūnaṃ sassu alaṅkāraṃ deti.

(abs) Vadhuyā sukhaṃ sassusassurā labhanti.

[LT] From daughter-in-law, to happiness, mother-in-law & father-in-laws, get. **i.e.** Mother-in-law & father-in-laws get happiness from (on account of) daughter-in-law.

(abp) Vadhūhi, Vadhūbhi sukhaṃ sassusassurā labhanti.

(gs) Sassusassurā Vaduyā puttadhītarō rakkhanti.

[LT] Mother-in-law & father-in-laws, of daughter-in-law, sons and daughters, protect. **i.e.** Mother-in-law and father-in-law protect the children of daughter-in-law. (They baby-sit their grandkids).

Note: puttadhītarō=putta-son+dhītu-daughter+yo, a compound noun.

(gp) Sassusassurā Vadhūnaṁ puttadhītaro pāḷenti. [pāḷenti-protect, pāla-to protect+ṇe+anti]

(ls) Sassusassurā Vaduyā, Vadhuyaṁ ativiya piyāyanti.

[LT] Mother-in-law & father-in-laws, at daughter-in-law, very much, adore.

i.e. Mother-in-law and father-in-laws adore the daughter-in-law very much.

(lp) Sassusassurā Vadhūsu ativiya piyāyanti. [ativiya-very much, ati & viya two particles combined]

NON-GENDER PRONOUNS READER

Alīṅga-sadda

Lesson (1)

Tumha-you

Read the following sentences:

(ns) (a) Tvaṃ, Tuvaṃ asi mama sahāyo. [asi-is, asa+si. See sutta 496]

[LT] (a) You, are, my, friend. **i.e.** You are my friend.

(b) Tvaṃ, Tuvaṃ kusalaṃ karoḥi.

[LT] (b) You, to wholesome deed, do. **i.e.** You do wholesome deed.

(np) (a) Tummhe, vo mama sahāyā attha. [attha-are, see sutta 493]

[LT] (a) You, my, friends, are. **i.e.** You are my friends.

(b) Tummhe, vo kusalaṃ karoṭha.

[LT] (b) You, wholesome deed, do. **i.e.** You do wholesome deed.

(as) Taṃ, Tuvaṃ, Tavaṃ, Tvaṃ naro passati.

[LT] To you, man, sees. **i.e.** Man sees you.

Note: Taṃ is quite easily confusable with taṃ of ta-sabbanāma noun in accusative singular case.

Also, tvaṃ is quite confusable with nominative singular case tvaṃ. This word in accusative-case is occasionally found in passive voice sentences only.

(ap) Tumhe, Tumhākaṃ, Vo manussā passanti.

[LT] To you, men, see. **i.e.** Men see you.

(is) Te, Tayā, Tvayā saha ahaṃ buddhaṃ vandāma.

[LT] With you, together, I, to buddha, bow. **i.e.** You and me bow to Buddha.

(ip) Tumhehi, Tumhebbhi, Vo saddhiṃ mayaṃ kammaṭhānaṃ bhāvema.

[LT] With you, together, we, to meditation, practice. **i.e.** You and me together practice meditation.

(ds) Ahaṃ Te, Tava, Tuyhaṃ, Tumhaṃ vatthaṃ demi.

[LT] I, for you, to cloth, give. **i.e.** I give the cloth to you.

(dp) Mayaṃ Tumhākaṃ, Tumhaṃ, Vo dhanāṃ dema.

[LT] We, for you, to wealth, give. **i.e.** We give wealth for you.

(abs) Tayā, Tvayā ahaṃ sukhaṃ labhāmi.

[LT] From you, I, to happiness, get. **i.e.** I get happiness from you.

(abp) Tumhehi, Tumhebbhi mayaṃ sukhaṃ labhāma.

(gs) Te, Tava, Tuyhaṃ, Tumhaṃ atthāya bhikkhu dhammaṃ deseti.

[LT] Of you, for, monk, to dhamma, teaches. **i.e.** The monk teaches dhamma for you.

(gp) Tumhākaṃ, Tumhaṃ, Vo atthāya buddho uppajjati.

[LT] Of you, for, Buddha, arises. **i.e.** Buddha arises for you.

(ls) Tayi, Tvayi dhanam atthi.

[LT] In you, wealth, has. **i.e.** You have wealth.

(lp) Tumhesu dhanam atthi.

Lesson (2)

Amha-I, me

Read the following sentences:

(ns) Ahaṃ pubbaṇhasamaye ca sāyaṇhasamaye ca dvikkhattuṃ buddhaṃ vandāmi.

[LT] I, in morning-time, also, in evening-time, also, two times, to buddha, bow.

i.e. I bow to Buddha two times (once) in the morning and (once) in the evening.

Note: (1) pubbaṇhasamaye=in the early part of the day, in morning, pubba-early, front+aha-day,+samaya-time. **aha** changed to **ṇha** (2) sāyaṇhasamaya=the evening time of day, sāya-evening+ aha-day,+samaya-time. (3) dvikkhattuṃ=dvi-two,+khattuṃ-times.

(np) Mayaṃ, Amhe, *Asme, No dine dine tikkhattuṃ buddhaṃ vandāma.

[LT] We, at day, at day, three times, to buddha, bow. **i.e.** We bow to Buddha three times daily.

(as) Maṃ, Mamaṃ buddho buddhānubhāvena rakkhati.

[LT] To me, buddha, by power of buddha, protects. **i.e.** Buddha protects me by power of Buddha.

(ap) Amhe, Amhakāṃ, No bhikkhu dhammaṃ deseti.

[LT] To us, monk, to dhamma, teaches. **i.e.** The monk teaches us dhamma.

(is) Me, Mayā saddhiṃ eko bhikkhu araṇṇe viharati.

[LT] With me, together, one, monk, in the forest, lives. **i.e.** One monk lives with me in the forest.

(ip) Amhehi, Amhebbhi, *Asmāhi, *Asmābhi, No saddhiṃ bahū bhikkhū vasanti.

[LT] With us, together, many, monks, live. **i.e.** Many monks live together with us.

(ds) Me, Mama, Mayhaṃ, Amhaṃ, Mamaṃ naro dhanam deti.

[LT] For me, man, to wealth, gives. **i.e.** The man gives wealth for me.

(dp) Amhākaṃ, *Asmākaṃ, Amhaṃ, No rājā dhanam deti.

[LT] For us, king, to wealth, gives. **i.e.** The king gives wealth for us.

(abs) Mayā dhanañca sukhañca mama mātā labhati.

[LT] From me, to wealth, also, to happiness, also, my, mother, gets. **i.e.** My mother gets wealth and happiness from me. [dhanañca=dhanam+ca, sukhañca=sukham+ca]

(abp) Amhehi, Amhebbhi, *Asmāhi, *Asmābhi dhanañca sukhañca amhākaṃ pitā labhati.

[LT] From us, to wealth, also, to happiness, also, our, father, gets. **i.e.** Our father gets wealth and happiness from us.

(gs) Me, Mama, Mayhaṃ, Amhaṃ, Mamaṃ mātarañca pitarañca ahaṃ sakkaccaṃ divase divase upaṭṭhahāmi.

[LT] My, to mother, also, to father, also, I, respectfully, at day, at day, look after. **i.e.** I respectfully look after my mother and father every day. [upaṭṭhahāmi-takes care, upa√ ṭhā+mi, **ṭhā** changed to **ṭhaha**]

(gp) Amhākaṃ, *Asmākaṃ, Amhaṃ, No mātāpitara amhesu ativiya bahupakārā honti.

Tasmā mayaṃ sakkaccaṃ divase divase mātāpitara upaṭṭhahāma.

[LT] Our, mother and father, at us, very much, of much help, are.

i.e. Our parents are very helpful to us.

Tasmā mayam sakkaccaṃ divase divase mātāpitaro upaṭṭhahāma.

Therefore, we, respectfully, at day, at day, to parents, look after. **i.e.** Therefore, we look after parents every day respectfully. [tasmā-ta-that+smā-from, due to, due to that reason, therefore]

(ls) Mayi tava mātāpitaro piyāyanti.

[LT] In me, your, mother and fathers, adore. **i.e.** Your parents adore me.

(lp) Amhākaṃ mātāpitaro Amhesu, *Asmāsu, *Asmesu ativiya piyāyanti.

[LT] Our, mother and fathers, at us, very much, cherish. **i.e.** Our parents cherish us very much.

Note: In the Pāli sentence structure, **vo** and **no** cannot be placed at the beginning of a sentence. They are usually placed after the initial word in a sentence. Note this basic rule regarding the usage of **vo** & **no**.

COMMON NOUNS OF VARIABLE GENDER

Sabbanāma Nouns Reader

Lesson (1)

Sabba-all, (a-ending, three genders, both numbers)

Sabba (M)

Note: All sabbanāma-nouns, except when they are used independently, are mostly used as pronominal adjectives (known in Pāli as *visesana*) in the sentences. Therefore, they are used with companion pair word known as *visesya*. They (i.e. *visesya* words) are required to follow both the gender, case and number of their pair modified words as a grammatical rule. Most underlined words in these lessons are the **modified words** as sabbanāma-nouns serve as modifier words.

Read the following sentences:

(ns) Sabbo loko avijjāya pariyaṇaddho hoti.

[LT] All, the world, by ignorance, engulfed from all-around, is. i.e. All the world is engulfed from all around by ignorance.

Note: (1) avijjā=ignorance, delusion, a-not√ vida-to know+nya+ā+si, a feminine gender, kaññā-group noun. (2) pariyaṇaddho=being engulfed all around, pari-by all sides√+onaddho-covered, ava√ naha-to wrap around+ta+si, **ava** changed to **o** per 50 and **y** is inserted per 35> pariyo+nah+ta. Suffix **ta** changed to **dh** per 576> pariyo+nah+dha. Then, the last consonant **h** of root is changed to **d** per 611> pariyo+nad+dha. **Si** is changed to **o** and redundant vowel **a** is erased> pariyaṇaddho is thus complete after these multi-step morphological procedures, a kita-noun.

(np) *Sabbe sattā jarādharmā maraṇadhammā honti.

[LT] All, beings, of aging-nature, of dying nature, are. i.e. All beings are of aging-nature and of dying-nature.

Note: jarādharmā=of aging nature. maraṇadhammā=of dying nature. jarā-aging, old-age+marañā-dying+dhamma-nature+yo, a bahubbīhi-compound noun.

(as) Sabbaṃ ñeyyadhammā buddho abhijānāti.

[LT] To all, to things-to-know, buddha, specially knows. i.e. Buddha specially knows all of the-thing-to-know.

Note: (1) ñeyyadhammā=things to know, ñeyya-things to know, ñā+nya+dhamma-things+am, a compound noun. ñeyya is a kita-verb and verbal noun. (2) abhijānāti=abhi-specially√ ñā-to know+nā+ti.

(ap) *Sabbe saṅkhāre aniccato arahā samanupassati.

[LT] To all, to conditioned things, as anicca, enlightened saint, well and repeatedly sees. i.e. Enlightened saint sees all conditioned things as anicca.

(is) Sabbena lokadhammena buddho na kampati. [na-not]

[LT] With all, with the world's nature, buddha, not, shake. i.e. Buddha does not shake by all the world's nature.

Note: (1) lokadhammena=by ways of life, loka-world, life+dhamma-nature, way+nā, a compound noun. (2) kampati=kapi-to shake+a+ti.

(ip) **Sabbehi**, **Sabbebhi** lokadhammehi buddho na kampati.

[LT] With all, with the world's natures, buddha, not, shake. **i.e.** Buddha does not shake by all the world's natures.

(ds) **Sabbassa** lokassa anukampāya buddho dhammaṃ deseti.

[LT] For all, for the world, for compassion, buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for all of the world out of compassion.

(dp) ***Sabbesaṃ**, ***Sabbesānaṃ** sattānaṃ anukampāya buddho dhammaṃ deseti.

[LT] For all, for beings, for compassion, buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma for all beings out of compassion.

(abs) **Sabbasmā**, **Sabbamhā** dukkhamhā buddho vimuccati.

[LT] From all, from suffering, buddha, is free. **i.e.** Buddha is free from all suffering.

(abp) **Sabbehi**, **Sabbebhi** dukkhehi buddho vimuccati.

(gs) **Sabbassa** akusalassa pahānaṃ sukhāṇaṃ ti buddho deseti.

[LT] For all, for unwholesome things, to removing, joy, as, buddha, teaches. **i.e.** Buddha teaches that removing all unwholesome things is joyous.

Note: (1) pahānaṃ=removing, pa√ hā-to discard+yu+aṃ, a kita-noun. (2) sukhanti=sukhaṃ-joy+it-as.

(gp) ***Sabbesaṃ**, ***Sabbesānaṃ** kilesānaṃ pahānaṃ sukhāṇaṃ ti buddho deseti.

[LT] For all, for defilements, removing, joy, as, buddha, teaches. **i.e.** Buddha teaches that removing all defilements is joyous.

(ls) **Sabbasmim**, **Sabbamhi** loke buddho nibbindati. [ni√vida-to be fed up+a+ti]

[LT] In all, in the world, buddha, disillusioned. **i.e.** Buddha disillusioned in (with) all the world.

(lp) **Sabbesu** saṅkhāresu buddho nibbindati.

[LT] In all, in the conditioned things, buddha, disillusioned. **i.e.** Buddha disillusioned in (with) all conditioned things.

Sabba (Neuter)

Read the following sentences:

(ns) **Sabbaṃ** rūpaṃ aniccaṃ hoti.

[LT] All, physical matter, anicca, is. **i.e.** All physical matter is anicca.

(np) **Sabbāni** rupāni aniccāni honti.

[LT] All, physical matters, anicca, are. **i.e.** All physical matters are anicca.

(as) **Sabbaṃ** rupaṃ aniccato passati.

(ap) **Sabbāni** rūpāni aniccato passati.

Note: Starting from *is*-case, the rest is similar to masculine word-forms of sabba.

Sabba (F)

Read the following sentences:

(ns) **Sabbā** vedanā aniccā dukkhā anattā hoti.

[LT] All, feeling, anicca, dukkha, anatta, is. **i.e.** All feelings are anicca, dukkha and anatta.

(np) Sabbā, Sabbāyo vedanāyo aniccā dukkhā anattā honti.

[LT] All, feelings, anicca, dukkha, anatta, are. **i.e.** All feelings are anicca, dukkha and anatta.

(as) Sabbam vedanam aniccato dukkhato anattato vipassanāñāṇena samanupassati.

[LT] To all, to feeling, as anicca, as dukkha, as anatta, by vipassanā-insight knowledge, reflects. **i.e.** By vipassanā-insight-knowledge, (one) reflects all feeling as anicca, as dukkha and as anatta.

(ap) Sabbā, Sabbāyo vedanāyo aniccato dukkhato anattato vipassanāñāṇena samanupassati.

[LT] To all, to feelings, as anicca, as dukkha, as anatta, by vipassanā-insight knowledge, reflects. **i.e.** By vipassanā-insight-knowledge, (one) reflects all feelings as anicca, as dukkha and as anatta.

(is) Sabbāya micchādītthiya buddho visamṃyutto hoti.

[LT] With all, with wrong-view, buddha, disassociated, is. **i.e.** Buddha is disassociated with (from) all wrong view.

Note: (1) micchādītthiyā=with wrong view, micchā-wrong√ dītthi-view, disa+ti+nā, a kita-noun. (2) visamṃyutto=dissociated, vi-off, without, sam-together√+yuja-to be related to+ta+si, a kita verbal-noun.

(ip) Sabbāhi, Sabbābhi micchādītthi buddho visamṃyutto hoti.

[LT] With all, with wrong-views, buddha, disassociated, is. **i.e.** Buddha is disassociated with (from) all wrong views.

(ds) Sabbāya, *Sabbassā parisāya buddho anukampati.

[LT] For all, for audience, buddha, compassionate. **i.e.** Buddha is compassionate for all audience.

(dp) *Sabbāsam, *Sabbāsānam parisānam buddho anukampati.

(abs) Sabbāya āsāya buddho pamuccati.

[LT] From all, from desire, buddha, is liberated. **i.e.** Buddha is liberated from all desire.

(abp) Sabbāhi, Sabbābhi āsāhi buddho pamuccati.

(gs) Sabbāya, *Sabbassā tanhāya pahānam buddho sacchikaroti.

[LT] Of all, of craving, eradication, buddha, attains. **i.e.** Buddha attains eradication of all craving.

Note: sacchikaroti=practically experienced, sacchi-witness√ kara-to do+o+ti, an ākhyāta verb.

(gp) *Sabbāsam, *Sabbāsānam tanhānam pahānam buddho sacchikaroti.

[LT] Of all, of cravings, eradication, buddha, attains. **i.e.** Buddha attains eradication of all cravings.

(ls) Sabbāyam, *Sabbassam pajāyam buddho karuṇāyati. [karuṇā-pity+āya-to make+ti]

[LT] In all, in being, buddha, makes karuṇā (compassion). **i.e.** Buddha has compassion on all being.

(lp) Sabbāsu pajāsu buddho karuṇāyati.

[LT] In all, in beings, buddha, makes karuṇā (compassion). **i.e.** Buddha has compassion on all beings.

Note: vedanā, parisā, āsā, tanhā, pajā are kaññā-group ā-ending feminine gender nouns. dītthi is ratti-group i-ending feminine gender noun.

Lesson (2)

Ya-whichever, anything, correlative pronoun (M)

Read the following sentences:

(ns) Yo puriso āgacchati. so mama bhātā hoti.

[LT] (The one) who, man, comes. that, my, brother, is. **i.e.** The man who comes, is my brother.

(np) *Ye purisā āgacchanti. te me ñātiyo honti.

[LT] (Those) who, men, come. they, my, relatives, are. **i.e.** The men who come, are my relatives.

(as) Yaṁ purisaṁ tvaṁ passasi. so me pitā hoti.

[LT] (The one) whom, to man, you, see. that, my, father, is. **i.e.** The man whom you see, is my father.

(ap) Ye purise tumhe passatha. te me ñātiyo honti.

[LT] (Those ones) whom, to men, you, see. they, my, relatives, are. **i.e.** The men whom you see, are my relatives.

(is) Yena purisena tvaṁ vasati. tena ahaṁ vasāmi.

[LT] With whom, with man, you, live. with that man, I, live. **i.e.** I live with the man with whom you live.

(ip) Yehi, Yebhi purisehi tumhe gāmaṁ āgacchatha. te me sahāyā honti.

[LT] With whom, with men, you, to village, come. they, my, friends, are. **i.e.** The men with whom you come to village, are my friends.

(ds) Yassa purisassa tvaṁ kahāpaṇaṁ desi. tassa ahaṁ vatthaṁ demi.

[LT] For whom, for man, you, to money, give. for that man, I, to cloth, give. **i.e.** I give the man cloth for whom you (also) give money.

(dp) *Yesam, *Yesānaṁ purisānaṁ mayaṁ kahāpaṇaṁ dema. te me mittā hoti.

[LT] For whom, for men, we, to money, give. they, my, friends, are. **i.e.** The men for whom you give money, are my friends.

(abs) (a) Yasmā, Yamhā purisā tvaṁ dhanam labhasi. tamhā purisā ahaṁ vatthaṁ labhāmi.

[LT] From whom, from man, you, to wealth, get. from that, from man, I, to cloth, get. **i.e.** I get the cloth from whom you get wealth.

(b) Yasmā ca kho bhikkhave rūpaṁ anattā. tasmā rūpaṁ ābādhāya saṁvattati.

[LT] Since, monks, matter, anatta. For that reason, matter, for passing, happens. **i.e.** Since matter is anatta. Therefore, it happens for (subject to) passing. (i.e. Since it is antta, it is therefore subject to passing away).

Note: (1) ābādhāya=to get sick, to transform, ā√ bādha-to torment+ṇa+sa, a kita-noun. (2) saṁvattai=is, saṁ√ vatta+a+ti. **ca** and **kho** are meaningless.

(abp) Yehi, Yebhi purisehi tvaṁ dhanam labhasi. tehi purisehi ahaṁ suvaṇṇaṁ labhāmi.

[LT] From whom, from men, you, to wealth, get. from those, from men, I, to gold, get. **i.e.** I get gold from those men from whom you get wealth.

(gs) Yassa purisassa dhanam tvaṃ gaṇhāsi. so me ñātako hoti.

[LT] Of whom, of man, to wealth, you, take. that, my, relative, is. **i.e.** That person whose wealth you take, is my relative.

(gp) *Yesam, *Yesānam narānam geham tvaṃ gacchasi. te me ñatakā honti.

[LT] Of whom, of men, to home, you, go. they, my, relative, are. **i.e.** Those men, of whose home you go, are my relatives.

Note: ñātaka=relative, ñā-those known as related+ta+ka+yo, a kita-noun with **ta** and **ka** twin suffixes.

(ls) Yasmiṃ, Yamhi gāme tvaṃ vasasi. tasmim gāme aham vasāmi.

[LT] In which, in village, you, live. at that, at village, I, live. **i.e.** I live at the village where you live.

(lp) Yesu gāmesu tava ñātiyo vasanti. tesu gāmesu mama ñātiyo vasanti.

[LT] In which, in villages, your, relatives, live. at those, at villages, my, relatives, live. **i.e.** My relatives live at the villages where your relatives live.

Ya (N)

Read the following sentences:

(ns) Yaṃ cittam uppajjati. taṃ cittam nirujjhati.

[LT] That which, mind, arises. that, mind, ceases. **i.e.** The mind which arises, passes.

(np) Yāni cittāni uppajjanti. tāni cittāni nirujjhanti.

(as) Yaṃ kammaṃ satto karoti. tassa kammassa vipākam vedeti.

[LT] To which, to deed, being, does. of that, of deed, to result, experiences. **i.e.** A being experiences the result of the deed it does.

(ap) Yāni kammāni kātum purisā icchanti. tāni kammāni te karonti.

[LT] To which, to deeds, to do, men, want. those, deeds, they, do. **i.e.** Men do the deeds which they want to do.

Note: The rest is quite easy as it is very much the same as in masculine word-forms.

Ya (F)

Read the following sentences:

(ns) Yā kaññā idha āgacchati. sā mama bhaginī hoti.

[LT] Who, girl, here, comes. that, my, sister, is. **i.e.** The girl who comes here, is my sister.

(np) Yāyo kaññāyo idha āgacchanti. tā mama bhaginiyo honti.

[LT] Those who, girls, here, come. those, my, sisters, are. **i.e.** The girls who come here, are my sisters.

(as) Yaṃ itthim tvaṃ passasi. sā me mātā hoti.

[LT] To whom, to woman, you, see. that, my, mother, is. **i.e.** The woman whom you see, is my mother.

(ap) Yāyo itthiyo tvaṃ passasi. tā me mātā ca bhaginī ca honti.

[LT] To whom, to women, you, see. they, my, mother, also, sister, also are. **i.e.** The women whom you see, are my mother and sister.

(is) Yāya itthiyā tvaṁ kathesi. tāya itthiyā ahaṁ vasāmi.

[LT] With whom, with woman, you, talk. with that, with woman, I, live. **i.e.** I live with the woman with whom you speak.

(ip) Yāhi, Yābhi itthīhi tvaṁ kathesi. tāhi itthīhi ahaṁ vasāmi.

(ds) Yāya, *Yassā itthiyā tvaṁ mālaṁ desi. tassā itthiyā ahaṁ vatthaṁ demi.

[LT] For whom, for woman, you, to flower, give. for that, for woman, I, to cloth, give. **i.e.** I give the cloth for the woman for whom you (also) give the flower.

(dp) *Yāsaṁ, *Yāsānaṁ itthīnaṁ tvaṁ mālaṁ desi. tāsaṁ itthīnaṁ ahaṁ vatthaṁ demi.

(abs) Yāya kaññāya tvaṁ dhanam labhasi. tāya kaññāya ahaṁ vatthaṁ labhāmi.

[LT] From whom, from girl, you, to wealth, get. from that, from girl, I, to cloth, get. **i.e.** I get the cloth from the woman, from whom you (also) get wealth.

(abp) Yāhi, Yābhi kaññāhi tvaṁ dhanam labhasi. tāhi kaññāhi ahaṁ vatthaṁ labhāmi.

(gs) Yāya, *Yassā itthiyā gehaṁ tvaṁ āgacchasi. tassā itthiyā gehe ahaṁ vasāmi.

[LT] Of whom, of woman, to home, you, come. Of that, of woman, at home, I, live. **i.e.** I live at the home of that woman, whose home you come.

(gp) *Yāsaṁ, *Yāsānaṁ itthīnaṁ tvaṁ gehaṁ āgacchasi. tāsaṁ itthīnaṁ gehe ahaṁ vasāmi.

(ls) Yāyaṁ *Yassaṁ itthiyaṁ tvaṁ pasīdasi. tassā itthiyaṁ ahaṁ'pi pasīdāmi.

[LT] In whom, in woman, you, admire. in that, in woman, I, also, admire. **i.e.** I also admire that woman, in whom you admire.

(lp) Yāsu itthīsu tvaṁ pasīdasi. tāsu itthīsu ahaṁ'pi pasīdāmi.

Note: ahampi=ahaṁ+pi. **m̐** changed to **m** per 31. pi and api are synonymous nipāta-particles.

Lesson (3)

Ta-that thing, that person (M)

Read the following sentences:

(ns) *So bhikkhu khīṇāsavo arahā hoti.

[LT] That, monk, of removed mental taints, enlightened saint, is. **i.e.** That monk is an enlightened saint of removed mental taints.

Note: khīṇāsavo=the one who had disappeared mental taints, khīṇa-disappeared+āsava-taints+si, a compound noun.

(np) Te, *Ne bhikkhū khīṇāsavā arahanto honti.

[LT] Those, monks, of removed mental taints, enlightened saints, are. **i.e.** Those monks are enlightened saints of removed mental taints.

(as) Taṃ, *Naṃ purisaṃ vihāraṃ āgacchantam ahaṃ passāmi.

[LT] To that, to man, to temple, to coming, I, see. **i.e.** I see that man coming to the temple.

(ap) Te, *Ne purise vihāraṃ āgacchante buddhaṃ vandante ahaṃ passāmi.

[LT] To those, to men, to temple, to coming, to buddha, to bowing, I, see. **i.e.** I see those men coming to the temple and bowing to Buddha. [āgacchante, vandante are two present participle verbs in ap-case]

(is) Tena, *Nena bhikkhunā so puriso dhammaṃ sākacchati.

[LT] With that, with monk, that, man, to dhamma, discusses. **i.e.** That man discusses dhamma with that monk.

Note: sākacchati=discusses, saha-together√ katha-to talk+a+ti, **saha** changed to **sa** and **a** lengthened to **ā**. The component consonant of the root **tha** changed to **cha** and one non-identical **c** added to cha> sākacchati.

(ip) Tehi, Tebhi, *Nehi, *Nebhi bhikkhūhi so puriso dhammaṃ sākacchati.

(ds) Tassa, *Nassa, Assa sāmanerassa bhikkhu ovādaṃ deti.

[LT] For that, for novice, monk, to advice, gives. **i.e.** The monk gives advice for (to) that novice.

(dp) Tesāṃ, Tesānaṃ, *Nesaṃ, *Nesānaṃ sāmaneraṇaṃ bhikkhu ovādaṃ deti.

(abs) Tasmā *Nasmā, Asmā, Tamhā *Namhā nagarā attano vihāraṃ bhikkhu paccāgacchati.

[LT] From that, from town, of one's, to temple, monk, returns. **i.e.** The monk returns to his temple from that town.

(abp) Tehi, tebhi, *Nehi, *Nebhi araññehi attano vihāraṃ bhikkhū paccāgacchanti.

[LT] From those, from forests, of one's, to temple, monks, return. **i.e.** The monks return to their temple from those forests.

(gs) Tassa, *Nassa, Assa bhikkhussa dhammadesanaṃ mayaṃ rocema.

[LT] Of that, of monk, to the teaching of dhamma, we, like. **i.e.** We like the teaching of dhamma of that monk.

Note: dhammadesanā=teaching of dhamma, dhamma-dhamma+desanā=act of teaching, disa-to teach+yu-act of+am, a kita-noun. This word desanā belongs to ā-ending feminine gender kaññā-group nouns.

(gp) Tesam, Tesānam, *Nesam, *Nesānam bhikkhūnam sīla,samādhi,paññāguṇāni sabbe upāsakā upāsikāyo ca rocenti.

[LT] Of those, of monks, to sīla samādhi paññā virtues, all, male-devotees, female-devotees, also, like. **i.e.** All male and female devotees like the sīla-samādhi-paññā virtues of those monks.

(ls) Tasmim *Nasmim, Asmim, Tamhi *Namhi gāme bahū manussā viharanti.

[LT] At that, at village, many, men, live. **i.e.** Many men live at that village.

(lp) Tesu, *Nesu vihāresu bahū bhikkhū viharanti.

[LT] At those, at temples, many, monks, live. **i.e.** Many monks live at those temples.

Note: *na-examples are not found in all cases even though shown per the rule of relevant Suttas.

Ta-that thing, that person (N)

Read the following sentences:

(ns) Tam, *Nam cittam uppajjati.

[LT] That, mind, arises. **i.e.** That mind arises.

(np) Tāni, *Nāni cittāni uppajjanti.

(as) Tam, *Nam kammam so puriso karoti.

(ap) Tāni, *Nāni kammāni te purisā karonti.

Note: The rest is easy as in masculine word-forms. Sentences are also easy to understand.

Ta-that thing, that person (F)

Read the following sentences:

(ns) *Sā itthī me mātā hoti.

[LT] That, woman, my, mother, is. **i.e.** That woman is my mother.

(np) Tā, Tāyo, *Nā, *Nāyo itthiyo mama bhaginiyo honti.

[LT] Those, women, my, sisters, are. **i.e.** Those women are my sisters.

(as) Tam, *Nam kumārīm so puriso oloketi. [kumārī-girl, nadī-group noun]

[LT] To that, to girl, that, man, looks at. **i.e.** That man looks at that girl.

(ap) Tā, Tāyo, *Nā, *Nāyo kaññāyo te purisā oloketi.

(is) Tāya, *Nāya itthiyā so puriso sāyamāsam bhuñjati.

[LT] With that, with woman, that, man, to dinner, eats. **i.e.** That man eats dinner with that woman.

(ip) Tāhi, Tābhi, *Nāhi, *Nābhi itthīhi te purisā pātarāsam bhuñjanti.

[LT] With those, with women, those, men, to breakfast, eat. **i.e.** Those men eat breakfast with those women.

Note: (1) sāyamāsa=dinner, sāya-evening√ asa-food. (2) pātarāsa=breakfast, pāta-morning+asa-food, a kita-noun. ā of asa is a vuddhi-vowel. (3) majjhaṇhikabhadda=lunch, majjha-middle+aṇhika-of the day+bhadda-food. (4) bhuñjati=eats, bhuja-to eat+a+ti.

(ds) Tāya *Nāya, Tassā, *Tissā, *Tassāya, *Tissāya *Nassā, *Assā, *Nassāya, *Assāya kaññāya puriso mālaṃ deti.

(dp) Tāsaṃ, *Tāsānaṃ, *Nāsaṃ, *Nāsānaṃ kaññānaṃ puriso mālaṃ ca dhanāṃ ca deti.

(abs) Tāya, *Nāya nāvāya puriso nadītiraṃ uttarati. [nadī-of river+tīra-bank+am-to]
[LT] From that, from boat, man, to riverbank, goes up. **i.e.** Man goes up to river-bank from that boat.

(abp) Tāhi, Tābhi, *Nāhi, *Nābhi jhānasamāpattīhi buddho vuṭṭhāti.
[LT] From those, from jhāna (mental absorption states) and samāpatti (from deep trance-like states), buddha, gets up. **i.e.** Buddha gets up from those jhāna (mental absorption states) and samāpatti (deep-trance-like mental states).

Note: (1) uttarati=u-up√ tara-to pass, to cross+a++ti, one extra **t** added. (2) vuṭṭhāti=get up, u-up√ ṭhā-to stand+ti, vattamāna-mode verb. **v** is inserted before **u**, one extra **ṭ** added to the root.

(gs) Tāya *Nāya *Tassā, *Tissā, *Tassāya, *Tissāya, *Nassā, *Assā, *Nassāya, *Assāya kāmatanḥāya vasaṃ sattā niccaṃ anuvattanti.

[LT] Of that, of craving of sensual pleasures, to power, beings, always, follow. **i.e.** Beings always follow to the power of that craving of sensual pleasures.

Note: (1) kāmatanḥā=craving for sensual pleasure, kāma-sensually pleasurable things+taṇhā-thirst, craving+sa, a compound noun. (2) anuvattati-follows. anu-by following√ vatta-to be+a+ti.

(gp) Tāsaṃ, *Tāsānaṃ, *Nāsaṃ, *Nāsānaṃ mahāpajāpatigotamīpamukhānaṃ bhikkhunīnaṃ vasena bhikkhunīsaṃgho udapādi.

[LT] Of those, of mahāpajāpati-led bhikkhunī female monks, by virtue of, bhikkhunī-monastic order, appears. **i.e.** The Bhikkhunī-monastic order appears by virtue (effort) of mahāpajāpatigotamī-led bhikkhunī female monks.

Note: (1) mahāpajāpatigotamīpamukhānaṃ=led by mahāpajāpati gotamī, mahāpajāpatigotamī+pamukha-leader +naṃ, a compound noun. (2) udapādi-came into being, appeared. u-up√ ā-intensifier√ pada-to be+ī, an ajjattanī-mode ākhyāta-verb. **d** is inserted after **u**-prefix. **ā** prefix is shortened. The initial component vowel **a** of the root is turned to vuddhi-vowel **ā**. The verb-ending **ī** is shortened> udapādi. This verb is quite **frequently found in the Pāli texts** and **needs to be familiarized** with its structure.

(ls) Tassaṃ, *Tissaṃ, *Assaṃ, *Nassaṃ, Tāyaṃ, *Nāyaṃ nāvāyaṃ ekā kaññā nisīdati.

[LT] At that, at boat, one, girl, sits. **i.e.** One girl sits at that boat.

(lp) Tāsu, *Nāsu nāvāsu bhikkhū ca manussā ca vijjanti.

[LT] At those, at boats, monks, also, men, also, are. **i.e.** There are monks and men at those boats.

Note: *na-featured examples are not found in all cases in the Pāli texts but shown as the applicable word-forms in the relevant cases per the rule of relevant Suttas found in the Grammar text.

Lesson (4)**Eta-that thing, that person (M)**

Read the following sentences:

(ns) *Eso puriso no satthā hoti.

[LT] That, man, our, teacher, is. **i.e.** That man is our teacher.

(np) *Ete manussā mama piyasahāyā honti. [piya-beloved+sahāya-friend+yo]

[LT] Those, men, my, beloved friends, are. **i.e.** Those men are my beloved-friends.

(as) (a) Bhagavā Eta'davoca [etaṃ+avoca, Re: Sutta 34].

[LT] Glorious buddha, to this, said. **i.e.** The glorious buddha said this.

(b) Taṃ *Enaṃ purisaṃ tvaṃ passasi.

[LT] To that, to man, you, see. **i.e.** You see that man.

Note: In Pāli texts, taṃ+enaṃ is usually combined into sandhi-structure as ta'menaṃ, [taṃ+enaṃ].

(ap) Ete purise tumhe passatha.

(is) Etena maggena puriso gacchati.

[LT] By that, by road, man, goes. **i.e.** Man goes by that road.

(ip) Etehi, Etebhi purisehi saddhiṃ bhikkhū vihāre vasanti.

(ds) Etassa purisassa bhukkhu dhammaṃ deseti. [deseti-teaches. Disa+ṇe+ti]

(dp) *Etesaṃ, *Etesānaṃ upāsakānaṃ bhikkhū dhammaṃ desenti.

(abs) Etasmā, Etamhā nagarā puriso āgacchati.

[LT] From that, from town, man, comes. **i.e.** Man comes from that town.

(abp) Etehi, Etebhi akusalehi dhammehi dukkhaṃ vipākaṃ uppajjati.

[LT] From those, from unwholesome, from dhammas, bad, result, arises.

i.e. Bad result arises from those unwholesome dhammas.

(gs) Etassa kusalassa dhammassa vipāko sukho hoti.

[LT] Of that, of wholesome, of dhamma, result, good, is.

i.e. The result of that wholesome dhamma is good.

(gp) *Etesaṃ, *Etesānaṃ kusalānaṃ dhammānaṃ vipāko sukho hoti.

(ls) Etasmiṃ, Etamhi vihāre buddho viharati.

(lp) Etesu vihāresu bhikkhū viharanti.

Eta (N)

Read the following sentences:

(ns) Etaṃ maṅgalaṃ uttamaṃ. [combined into sandhi as maṅgla'muttamaṃ]

[LT] That, blessing, the highest. **i.e.** That blessing is the highest.

(np) Etāni cittāni aniccāni.

(as) Etāṃ cittāṃ bhikkhu aniccato anupassati.

Note: anupassati-sees again & again, anu-again√ disa-to see+ti, **disa** changed to **passa** per rule 471.

(ap) Etāni cittāni bhikkhu aniccato anupassati.

Eta (F)

Read the following sentences:

(ns) Esā itthī me bhaginī hoti.

(np) Etā, Etāyo itthiyo me ñatakā honti.

(as) Etāṃ itthiṃ naro passati.

(ap) Etā, Etāyo itthiyo narā passanti.

(is) Etāya itthiyā saha puriso bhojanam bhuñjati. [bhuja-to eat+a+ti]

[LT] With that, with woman, together, man, to meal, eats. **i.e.** Man eats meal together with that woman.

(ip) Etāhi, Etābhi itthihi saha purisā bhojanam bhuñjanti. [bhojanam-meal, bhuja+yu+am]

(ds) Etāya, *Etissā, *Etissāya itthiyā puriso dhanam deti.

(dp) *Etāsam, *Etāsānam bhikkhunīnam puriso dānam deti.

[LT] For those, for bhikkhunī (female monks), man, to alms, offers.

i.e. Man offers alms for those female-monks. [dānam-alms, charity, dā-to give+yu+am]

(abs) Etāya nāvāya puriso nadītīram okkamati.

[LT] From that, from boat, man, to river-bank, descends. **i.e.** Man gets down to river-bank from that boat.

Note: okkamti-goes down, ava-down√ kamu-to go+a+ti. **ava** changed to **o** and one extra **k** added.

(abp) Etāhi, Etābhi itthihi puriso dhanam labhati.

(gs) Etāya, *Etissā, *Etissāya itthiyā hattham puriso gaṇhāti.

(gp) *Etāsam, *Etāsānam itthīnam hattham puriso gaṇhāti.

(ls) Etāyam, *Etissam sīmāyam eko bhikkhu upasampadam labhati.

[LT] At that, at ordination hall, one, monk, to ordination, gets. **i.e.** One monk gets ordination at that ordination hall.

Note: upasampadam-being in a higher state, ordination, upa-higher√ sam-well√ pada-to be+a, a kita-noun.

(lp) Etāsu sīmāsu upasampadakammaṃ aññāni saṅghakammāni ca bhikkhū karonti.

[LT] At those, at ordination halls, ordination process, other, monastic procedures, also, monks, do.

i.e. In those ordination halls, monks carry out ordination procedure as well as other monastic procedures.

Note: saṅghakamma-proceedings conducted by the community of saṅgha (monastics), saṅgha-monastic community√ kamma-actions. a compound noun.

Lesson (5)

Ima-this (M)

Read the following sentences:

(ns) *Ayaṃ bhikkhu amhākaṃ ācariyo hoti.

[LT] This, monk, our, teacher, is. **i.e.** This monk is our teacher.

(np) Ime bhikkhū ca upāsaka, upāsikāyo ca buddhassa sāvakā honti.

[LT] These, monks, also, male and female devotees, also, of buddha, disciple, are. **i.e.** These monks, male and female devotees are the disciples of Buddha.

Note: (1) upāsakaupāsikāyo-male and female devotees, a compound noun. (2) sāvakā-listeners, disciples, su-to listen+ṇvu+yo, a kita-noun belonging to purisa-group.

(as) Imaṃ purisaṃ bhikkhu āmanteti. [āmanteti=calls, ā-intensifier√ manta-to whisper+ṇe+ti.]

[LT] To this, to man, monk, calls. **i.e.** The monk calls this man.

(ap) Ime bhikkhū upāsako vandati.

[LT] To these, to monks, male-devotee, bows. **i.e.** The male-devotee bows to these monks.

(is) *Anena, *Iminā puñña tvaṃ sukhaṃ labhissati.

[LT] By this, by meritorious deed, you, happiness, will get. **i.e.** You will get happiness by this meritorious deed.

(ip) Imehi, Imebhi *Ehi, *Ebhi kusalakammehi narā sugatiṃ gacchissanti.

[LT] By these, by meritorious deeds, men, to good existence, will go. **i.e.** Men will go to good existence by these meritorious deeds.

Note: (1) labhissati=will get, labha-to get+i+ssati. (2) sugatiṃ=good destiny, su-good√ gati-destiny+am (3) gacchissanti=will go. gamu+i+ssanti. Both are bhavissanti (future) mode verbs.

(ds) Imassa, *Assa bhikkhuno ekā upāsikā cīvaraṃ deti.

[LT] For this, for monk, one, female-devotee, to robe, offers.

i.e. One female-devotee offers the robe for this monk.

(dp) *Imesaṃ, *Imesānaṃ, *Esaṃ, *Esānaṃ bhikkhūnaṃ manussā bhojenti.

[LT] For these, for monks, men, feed. **i.e.** Men feed these monks.

Note: bhojenti-cause to eat, feed, bhuja-to eat+ṇe+anti, a causative verb.

(abs) Imasmā, Imahā, *Asmā gāmā puriso vihāraṃ āgacchati.

[LT] From this, from village, man, to temple, comes. **i.e.** Man comes to the temple from this village.

(abp) Imehi, Imebhi, *Ehi, *Ebhi gāmehi manussā bhikkhūnaṃ vihāraṃ āgacchati.

[LT] From these, from villages, men, of monks, to temple, come. **i.e.** Men come to the temple of monks from these villages.

(gs) Imassa, *Assa bhikkhuno dhammakathaṃ manussā suṇānti.

[LT] Of this, of monk, to dhamma-talk, men, listen. **i.e.** Men listen to the dhamma-talk of this monk.

Note: dhammakathā-dhamma-talk, dhamma-relating to dhamma+kathā-talk, a compound noun, The last component word kathā is a feminine gender word belonging to kaññā-group nouns.

(gp) *Imesaṃ, *Imesānaṃ, *Esaṃ, *Esānaṃ bhikkhūnaṃ dhammakathaṃ manussā suṇanti.

(ls) Imasmiṃ, Imamhi, *Asmiṃ viḥāre buddho viharati.

(lp) Imesu, *Esu viḥāresu bahū bhikkhū viharanti. dhammam'pi caranti.

[LT] At these, at temples, many, monks, live. to dhamma, also, practice. **i.e.** Many monks live and practice dhamma (meditation) at these temples. [dhammam'pi-dhammaṃ+api, Re sutta 31]

Ima (N)

Read the following sentences:

(ns) *Idaṃ, Imaṃ cittaṃ khaṇe khaṇe uppajjati. khaṇe khaṇe nirujjhati.

[LT] This, mind, at moment, at moment, arises. at moment, at moment, passes. **i.e.** This mind arises as well as passes every moment. [khaṇe khaṇe=every moment, emphatic repetition]

(np) Imāni cittāni khaṇe khaṇe uppajjanti. khaṇe khaṇe nirujjhanti.

(as) *Idaṃ, Imaṃ avoca bhagavā. (ida'mavoca bhagavā=idaṃ+avoca bhagavā.

Ima'mavoca bhagavā=imaṃ+avoca bhagavā).

[LT] To this, said, the glorious buddha. **i.e.** The glorious Buddha said this.

Note: In Pāli texts, it is usually found having contracted into sandhi as "ida'mavoca bhagavā."
[idaṃ+avoca, Re: 34]

(ap) Imāni kammāni tvaṃ karohi!

[LT] To these, to deeds, you, do. **i.e.** You do these deeds!

Ima (F)

Read the following sentences:

(ns) *Ayaṃ uppalavaṇṇā bhikkhū buddhassa aggasāvikā hoti.

[LT] This, uppalavaṇṇā-named, female-monk, of buddha, chief-disciple, is.

i.e. This bhikkhū named uppalavaṇṇā, is the chief-female-disciple of Buddha.

Note: aggasāvikā-senior-most female disciple, agga-senior+sāvikā-female disciple+si.
sāvikā=su+ṇvu+i+ā+si.

(np) Imā, Imāyo itthīyo ca bhikkhūniyo ca buddhassa sāvikāyo honti.

[LT] These, women, also, female-monks, also, of buddha, disciples, are.

i.e. These women and female-monks are the disciples of Buddha.

(as) Imaṃ kañṇaṃ esā bhikkhūni ovasati. [ovasati=advise, ava√ vada-to say+a+ti]

[LT] To this, to girl, that, female-monk, advises. **i.e.** That female-monk advises this girl.

(ap) Imā, Imāyo kañṇāyo etā bhikkhūniyo ovasanti.

(is) Imāya bhikkhūniyā saddhim ekā upāsikā viḥāraṃ āgacchati.

[LT] With this, with female-monk, together, one, female-devotee, to temple, comes. **i.e.** A female-devotee comes to the temple together with this female-monk.

(ip) Imāhi, Imābhi bhikkhunīhi saddhiṃ bahū upāsikāyo vihāraṃ āgacchanti.

(ds) Imāya, *Imissā, *Imissāya, *Assā, *Assāya bhikkhuniyā upāsako cīvaraṃ deti.

(dp) *Imāsaṃ, *Imāsānaṃ bhikkhunīnaṃ upāsakā cīvaraṃ denti.

(abs) Imāya bhikkhuniyā naro sukhaṃ labhati.

(abp) Imāhi, Imābhi bhikkhunīhi naro sukhaṃ labhati.

(gs) Imāya, *Imissā, *Imissāya, *Assā, *Assāya itthiyā gehaṃ naro pavisati.
[pavisati-enters, pa√ visa-to enter+a+ti]

(gp) *Imāsaṃ, *Imāsānaṃ itthīnaṃ gehaṃ bhikkhniyo pavisanti.
[LT] Of these, of women, to home, female-monks, enter. **i.e.** Female monks enter into the home of these women.

(ls) Imāyaṃ, *Imissaṃ, *Assaṃ nāvāyaṃ bahū manussā vijjanti.
[LT] In this, in boat, many, men, are. **i.e.** There are many men in this boat.

(lp) Imāsu nāvāsu bahū manussā vijjanti.

Lesson (6)

Amu-so and so, such and such.

u-ending Sabbanāma-noun (M)

Read the following sentences:

(ns) Amu, *Asu, *Adu puriso vihāraṃ āgacchati.

[LT] So and so, man, to temple, comes. **i.e.** So and so a man comes to the temple.

(np) Amū, Amuyo purisā gāmaṃ āgacchanti.

[LT] So and so, men, to village, come. **i.e.** So and so men come to village.

(as) Amuṃ purisaṃ bhikkhu passati.

(ap) Amū purise sāmaṇeraṃ passanti.

(is) Amunā purisena bhikkhu katheti.

(ip) Amūhi, Amūbhi, Amuhi, Amubhi purisehi bhikkhū vihāre vasanti.

(ds) Amussa, *Adussa bhikkhuno puriso dānaṃ deti.

(dp) *Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ bhikkhūnaṃ purisā dānaṃ denti.

(abs) Amusmā, Amumhā gāmasmā naro paccāgacchati.

(abp) Amūhi, Amūbhi, Amuhi, Amubhi gāmehi purisā idha āgacchanti.

(gs) Amussa, *Adussa therassa bhikkuno ovādaṃ ayaṃ bhikkhu suṇāti. [therassa-of senior]

[LT] Of so and so, of senior, of monk, to the advice, this, monk, listens.

i.e. This monk listen to the advice of so and so senior monk.

(gp) *Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ narānaṃ ñātakā nagarā imaṃ amhākaṃ gāmaṃ paccāgacchanti.

[LT] Of so and so, of men, relatives, from town, to this, our, to village, return.

i.e. Relatives of so and so men come back to our village from town.

(ls) Amusmim, Amumhi nagare eko abhiññāto knīṇāsavo bhikkhu viharati.

[LT] In such and such, in town, specially known, holy saint of eradicated mental taints, monk, lives.

i.e. In such and such a town, a well-known, holy saint monk of eradicated mental taints, lives.

Note: abhiññāto-specially known, famous, abhi-specially√ñā-to know+ta+si, one extra ñ added.

(lp) Amūsu, Amusu nagaresu manussā saddhāya samannāgatā honti.

[LT] In such and such, in towns, men, with faith, endowed, are. **i.e.** Men in such and such towns, are endowed with faith.

Note: samannāgatā-endowed with, have the required quality, saṃ-well√anu-following√ā-intensifier√ gamu-to be+ta+yo, **m** of saṃ changed to **m**. **u** of anu erased. one extra **n** added. **m** of the root erased>samannāgata. yo changed to **ā** and redundant **a** of **ta** erased> samannāgatā. This word is quite **frequently found in texts**. Note that the root gamu does not mean "to go" here.

Amu (N)

Read the following sentences:

(ns) ***Aduṃ puphaṃ** virocati. [virocati=beautiful, vi√ruca+a+ti]
[LT] So and so, flower, is beautiful. **i.e.** Such and such a flower is beautiful.

(np) **Amū, Amūni pupphāni** virocanti.

(as) ***Aduṃ phalaṃ** puriso khādati. [khādati=eats, khāda-to munch+a+ti]
[LT] To such and such, to fruit, man, eats. **i.e.** Man eats such and such fruit.

(ap) **Amū, Amūni vanāni** naro gacchati. [vana=forest, a citta-group noun]
[LT] To such and such, to forests, man, goes. **i.e.** Man goes to such and such forest.

Amu (F)

Read the following sentences:

(ns) ***Asu, Amu, *Adu itthī** saddhā pasannā hoti.
[LT] Such and such, woman, having faith, having devotion, is. **i.e.** Such and such woman is faithful and devoted (to triple gems).

Note: saddhā-one having faith, a taddhita-noun [saddhā+ṇa+ā+si, assatthi-taddhita, See Sutta 370].
pasannā-devoted, a kita-verbal noun [pa√sada+ta+si, See sutta 582 to know about structural morphology of this word].

(np) **Amū, Amuyo itthiyo** saddhā pasannā hoti.

(as) **Amuṃ itthim** puriso passati.

(ap) **Amū, Amuyo itthiyo** puriso passati.

(is) **Amuyā bhikkhuniyā** puriso vācaṃ katheti.
[LT] With such and such, with bhikkhunī, man, to word, talks. **i.e.** Man talks word with such and such bhikkhunī. [vācaṃ=speech, vācā+aṃ, a kaññā-group noun]

(ip) **Amūhi, Amūbhi, Amuhi, Amubhi kumārīhi** saha purisā hasanti. [hasa-to laugh+a+anti]
[LT] With such and such, with girls, together, men, laugh. **i.e.** Men laugh with such and such girls.

(ds) **Amuyā, *Amussā kaññāya** puriso mālaṃ deti.

(gp) ***Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ kaññānaṃ** puriso mālaṃ deti.

(abs) **Amuyā kaññāya** puriso pemaṃ labhati. [pemaṃ-love]

(abp) **Amūhi, Amūbhi, Amuhi, Amubhi kaññāhi** puriso pemaṃ labhati.

(gs) **Amuyā, *Amussā kaññāya** hatthaṃ puriso chupati. [chupa-to touch, to grab+a+ti]
[LT] Of such and such, of girl, to hand, man, touches. **i.e.** Man touches the hand of such and such girl.

(gp) *Amūsam, *Amūsānam, *Amusam, *Amusānam kaññānam hattham puriso phusati.

[LT] Of such and such, of girls, to hand, man, touches. **i.e.** Man touches the hand of such and such girls.

Note: phusati-touches, phusa-to touch+a+ti.

(ls) Amuyam, *Amussam velāyam puriso idha āgacchati. [velā=time, limit, kaññā-group noun]

[LT] At such and such, at time, man, here, comes. **i.e.** Man comes here at such and such time.

(lp) Amūsu, Amusu kaññāsu puriso piyāyati. [piyāyati=adores, piya+āya+ti]

[LT] In such and such, in girls, man, adores. **i.e.** Man adores such and such girls.

Lesson (7)**Pubba, Para, Aparā etc,****Pubba**-the front, before, previously, in the previous times. (M)

Read the following sentences:

(ns) Imassa rukkhassa Pubbo rukkho mahanto hoti.[LT] Of this, of tree, the front, tree, big, is. **i.e.** The tree in front of this tree is big.(np) Imesaṃ rukkhānaṃ Pubbe pabbatā mahantā honti.[LT] Of these, of trees, front, mountains, big, are. **i.e.** The mountains in front of these trees are big.(as) Pubbaṃ rukhaṃ puriso pharasunā chindati. [chindati=cuts, chida-to cut+a+ti][LT] To the front, to tree, man, by axe, chops. **i.e.** The man chops the front tree by axe.(ap) Pubbe rukhe purisā pharasunā ca kakacena ca chindanti. [kakaca-saw][LT] To the fronts, to trees, men, by axe, also, by saw, also, chop. **i.e.** The men cut the front trees by axe as well as by saw.(is) Pubbena manussena bhikkhu katheti.[LT] With the front, with man, monk, speaks. **i.e.** The monk speaks with the man in front of him.(ip) Pubbehi, Pubbebhi manussehi bhikkhū kathenti.[LT] With the front, with men, monks, speak. **i.e.** The monks speak with the men in front of them.(ds) Pubbassa narassa puriso bhataṃ deti.[LT] For the front, for man, man, food, gives. **i.e.** Man gives food for the man in front of him.(dp) *Pubbesaṃ, *Pubbesānaṃ narānaṃ purisā bhataṃ denti.(abs) Pubbasmaṃ, Pubbamhā, Pubbā pāpakammaṃ naro viramati. [pāpa-evil+kamma-from deed][LT] From previous, from sinful deeds, man, refrains. **i.e.** Man refrains from the previous sinful deeds.(abp) Pubbehi, Pubbebhi pāpakammehi narā viramanti.(gs) Pubbassa pāpassa kammasa phalaṃ naro paccanubhoti.[LT] Of previous, of evil, of deed, to result, man, re-experiences. **i.e.** Man re-experiences the result of the previous evil deed. [paccanubhoti-re-experiences, pati-again, anu√ bhū-to be+ti](gp) *Pubbesaṃ, *Pubbesānaṃ pāpakānaṃ kammānaṃ phalaṃ narā anubhonti.[LT] Of previous, of evils, of deeds, to result, men, experience. **i.e.** Men experience the result of the previous evil deeds. [anubhonti-experience, anu√ bhū+anti](ls) Ito Pubbasmiṃ, Pubbamhi, Pubbe nagare bahū dhanavanto manussā vasanti.[LT] From here, in previous, in town, many, wealthy, men, live. **i.e.** Many wealthy men live in the town before this location. [dhanavanto-dhana-wealth+vanto-those having, dhana+vantu+yo. See guṇavā-group nouns to understand these nouns].(lp) Ito Pubbesu nagaresu bahū dhanavanto manussā ca bhikkhū ca vasanti.

[LT] From here, in previous, in towns, many, wealthy, men, also, monks, also, live. **i.e.** Many wealthy men as well as monks live in the towns before this location.

Pubba (N)

Read the following sentences:

(ns) Pubbaṃ cittaṃ nirujjhati, aparaṃ cittaṃ uppajjati.

[LT] The previous, mind, ceases. The other next, mind, arises.

i.e. The preceding consciousness ceases and the next consciousness arises.

(np) Pubbāni cittāni nirujjhanti. aparāni cittāni uppajjanti.

(as) Pubbaṃ atītaṃ kammaṃ naro paccanubhoti.

[LT] To previous, to past, to kamma, man, re-experiences.

i.e. Man re-experiences (the result of) the previous past kamma.

(ap) Pubbāni atītāni kammāni sattā paccanubhonti.

[LT] To previous, to past, to kammās, beings, re-experience.

i.e. Beings re-experience (the result of) the previous past kammās.

Pubba (F)

Read the following sentences:

(ns) Pubbā itthī gacchati. aparā itthī āgacchati.

[LT] The previous, woman, goes. The other woman comes.

i.e. The previous woman goes. The other woman comes.

(np) Pubbā, Pubbāyo itthiyo gacchanti. aparā itthiyo āgacchanti.

(as) Pubbaṃ itthiṃ puriso passati.

(ap) Pubbā, Pubbāyo itthiyo puriso passati. aparā itthiyo’pi oloketi.

[LT] To previous, to women, man, sees. To other, to women, also, looks at.

i.e. Man sees the previous women and looks at other women too.

Lesson (8)

Kim-what (M)

Note: There are no companion pair words in case kim is independently used as mere interrogative. But in case it is used with an indicative reference word, there will be its pair word shown underlined.

Read the following sentences:

(ns) Ko idha āgacchati?

[LT] Who, here, comes. **i.e.** Who comes here?

(a) Kim nāmo’si tvaṃ? [nāmosi=nāmo-name+asi-is]

[LT] What, name, are, you. **i.e.** What is your name?

(b) Kim nāma’ttha tumhe? [nāmattha=nāmā+attha-are]

[LT] What, name, are, you. **i.e.** What are your names?

Note: kim in (a-b) sentences are in nominative but si is either erased or assumed as a compound noun where ṃ of kim remain intact as in evaṃnāmo etc.

(np) Ke imaṃ gāmaṃ āgacchanti?

[LT] Who, to this, to village, come. **i.e.** Who come to this village?

(as) (a) Kim kammaṃ tvaṃ karosi?

[LT] What, to action, you, do. **i.e.** What action do you do?

(b) Kim vādī bhavaṃ gotamo?

[LT] To what view, used to say (proclaim), venerable, gotama. **i.e.** What (kind of) view venerable gotama holds?

(c) Kaṃ bhikkhuṃ tvaṃ cīvaraṃ desi?

[LT] To which, to monk, you, to robe, offer. **i.e.** To which monk do you offer the robe?

Note: These three sample sentences highlight two examples of kim in accusative singular case.

(ap) Ke purise tumhe passatha?

[LT] To which, to men, you, see. **i.e.** Which men do you see?

(is) Kena kāraṇena, kena hetunā sattā duggatim gacchanti?

[LT] By which, by reason, by which, by cause, beings, to bad destiny of rebirth, go. **i.e.** By which reason and cause, beings go to bad-destiny-of-rebirth? [duggati-du-bad+gati-destiny, one extra g added]

(ip) Kehi, Kebhi purisehi saddhim tumhe gāmaṃ gacchatha?

[LT] With which, with men, together, you, to village, go. **i.e.** With whom do you go to village?

(ds) Kassa *Kissa bhikkhuṃ tvaṃ cīvaraṃ desi?

[LT] For which, for monk, you, to robe, donate. **i.e.** For which monk you donate the robe?

(dp) *Kesaṃ, *Kesānaṃ purisānaṃ tvaṃ vatthaṃ desi? [desi=dā+si]

[LT] For which, for men, you, to cloth, give. **i.e.** For which men do you give the cloth?

(abs) Kasmā, Kamhā gāmā tumhe āgacchatha?

[LT] From which, from village, you, come. **i.e.** From which village do you come?

Note: Sometimes, kasmā also asks the reason. In that case, it means "why."

Example: Kasmā tvaṃ idha āgacchasi?

[LT] Why, you, here, come. **i.e.** Why do you come here?

(abp) Kehi, Kebhi gāmehi tumhe āgacchatha?

(gs) (a) Kassa, *Kissa satthuno vādaṃ tvaṃ rocesi?

[LT] Of which, of teacher, to the view, you, like. **i.e.** Which teacher's view do you like?

(b) *Kissa hetu tvaṃ idha āgacchasi?

[LT] Of which, of reason, you, here, come. **i.e.** For which reason do you come here?

Note: Kissa hetu are mostly found being used together in Pāli texts. The applied case-ending **sa** after hetu is erased per 203 as found in satthu.

(gp) *Kesaṃ, *Kesānaṃ ācariyānaṃ sissā tumhe attha?

[LT] Of which, of teachers, students, you, are. **i.e.** Of which teacher's students are you?

(Whose disciples are you?) attha=are, asa+tha, See sutta 493.

(ls) Kasmim, Kamhi vihāre so bhikkhu viharati?

[LT] In which, in temple, that, monk, live. **i.e.** In which temple that monk live?

(lp) Kesu kulesu ime purisā jāyanti?

[LT] In which, in families, these, men, born. **i.e.** In which families these men are born?

Kim (N)

Read the following sentences:

(ns) Kim cittaṃ uppajjati?

(np) Kāni cittāni uppajjanti?

(as) Kim, Kaṃ kammaṃ tvaṃ karosi?

(ap) Kāni kammāni tumhe karotha?

Kim (F)

Read the following sentences:

(ns) Kā itthī abhirūpā?

[LT] Which, woman, pretty. **i.e.** Which woman is pretty?

(np) Kāyo kaññāyo abhirūpā?

[LT] Which, girls, pretty. **i.e.** Which girls are pretty?

(as) Kaṃ itthim puriso passati?

(ap) Kā, Kāyo itthiyo puriso passati?

(is) Kāya itthiyā puriso gāmaṃ gacchati?

(ip) Kāhi, Kābhi bhikkhunīhi upāsikā dhammaṃ carati?

[LT] With which, with female-monks, female-devotee, to dhamma, practice.

i.e. With which female-monks the female-devotee practices dhamma?

(ds) Kāya, *Kassā bhikkhuniyā upāsikā cīvaram deti?

(dp) *Kāsam, *Kāsānam bhikkhunīnam upāsikāyo cīvaram denti?

(abs) Kāya itthiyā puriso sukham labhati?

(abp) Kāhi, Kābhi bhikkhunīhi upāsikā ovādam labhati?

(gs) Kāya, *Kassā bhikkhuniyā upāsikā dhammakatham nandati? [nandati-likes, nanda+a+ti]

(gp) *Kāsam, *Kāsānam bhikkhunīnam upāsikāyo dhammakatham nandanti?

(ls) Kāya, *Kassam disāyam tava ācariyo viharati?

[LT] In which, in direction, your, teacher, lives. **i.e.** In which direction does your teacher live?

(lp) Kāsu disāsu bahū pabbatā santi? [santi=are, asa-to be+anti, See sutta 506]

[LT] In which, in directions, many, mountains, are. **i.e.** In which directions many mountains are located?

Lesson (9)

Sabbanāma Nouns with Suffixes

Katara, Katama, Añña, Aññatara, Aññatama, Itara,
(a-ending nouns, three genders)

Katama-what, which among many (M)

Note: Due to frequent usage of katama in Pāli texts, only the word katama will be shown in the sample Pāli sentences. Note that all other words can be similarly used in the same sentence-structure style of katama.

Read the following sentences:

(ns) Imesaṃ purisānaṃ **Katamo** puriso jeṭṭho?

[LT] Of these, of men, which, man, chief. **i.e.** Who is the chief among these men?

(np) imesaṃ ācariyānaṃ **Katame** ācariyā pasatthatarā?

[LT] Of these, of teachers, which, teachers, more-laudable. **i.e.** Which teachers are more laudable among these teachers? [pasatthatarā=more laudable, pasattha+tara+yo, a taddhita noun]

(as) **Katataṃ** vādaṃ tvaṃ rocesi? [vāda-view, idea, philosophy, belief]

[LT] To which, to view, you, like. **i.e.** Which view do you like?

(ap) **Katame** magge tumhe rocetha?

[LT] To which, to paths, you, like. **i.e.** Which paths do you like?

(is) **Katamena** bhikkhunā tvaṃ vasasi?

[LT] With which, with monk, you, live. **i.e.** With which monk do you live?

(ip) **Katamehi, Katamebhi** purisehi tumhe vasatha?

[LT] With which, with men, you, live. **i.e.** With which men do you live?

(ds) **Katamassa** bhikkhuno seṭṭhi dānaṃ deti?

[LT] For which, for monk, rich man, alms, offers. **i.e.** For which monk the rich man offers alms?

(dp) **Katamesaṃ, Katamesānaṃ** bhikkhūnaṃ tumhe dānaṃ detha?

(abs) **Katamasmā, Katamamhā** gāmā tumhe āgacchatha?

(abp) **Katamehi, Katamebhi** gāmehi tumhe āgacchatha?

(gs) **Katamassa** ācariyassa vādaṃ tvaṃ rocesi? [vāda-view, philosophy]

[LT] Of which, of teacher, to view, you, like. **i.e.** Which teacher's view do you like?

(gp) **Katamesaṃ, Katamesānaṃ** ācariyānaṃ nayaṃ tumhe rocetha? [naya-method]

[LT] Of which, of teachers, to method, you, like. **i.e.** Which teacher's method do you like?

(ls) **Katamasmim, Katamamhi** gāme te mātāpitāro vasanti?

[LT] In which, in village, your, mother and fathers, live. **i.e.** At which village your parents live?

(lp) Katamesu gāmesu tummhākaraṃ ñātayo vasanti?

[LT] In which, in villages, your, relatives, live. **i.e.** At which village your relatives live?

Katama (Neuter)

Read the following sentences:

(ns) Katamaṃ kammaṃ anavajjaṃ hoti?

[LT] Which, action, blameless, is. **i.e.** Which action is blameless?

Note: anavajjaṃ-blameless, wholesome, na-without+vajja-blame+si, a bahubbīhi-compound-noun. na changed to **ana** per rule 404. vajja is a citta-group noun.

(np) Katamā, Katamāni kammāni sāvajjāni honti? [sāvajjāni=saha+vajja+yo]

[LT] Which, actions, blame-worthy, are. **i.e.** Which actions are blame-worthy?

Note: sāvajjāni-having blame, unwholesome, sa-with+vajja-blame, a bahubbīhi-compound-noun. saha-particle changed to sā per rule 404.

(as) Katamaṃ kammathānaṃ tvaṃ bhāvesi?

[LT] Which, meditation, you, develop, i.e. practice. **i.e.** Which meditation do you practice?

Note: Kammathāna-workshop, [Kamma-work+thāna-place], a tappurisa compound-noun.

(ap) Katame, Katamāni kammathānāni tumhe bhāvētha?

Katama (F)

Read the following sentences:

(ns) Imāsaṃ upāsikānaṃ Katamā upāsikā saddhāya sampannā hoti?

[LT] Of these, of female-devotees, which, female-devotee, with faith, endowed, is. **i.e.** Which female-devotee is endowed with faith among these female-devotees?

Note: Sampannā-endowed with, full of. [saṃ-with+pada-to go, to be+ta+si, Re: 582], a verbal kitā-noun.

(np) Imāsaṃ bhikkhunīnaṃ Katamā, Katamāyo bhikkhuniyo mahāpaññā honti?

[LT] Of these, of female-monks, which, female-monks, of great wisdom, are. **i.e.** Which female-monks are of great wisdom among these female-monks?

Note: Mahāpaññā-of great wisdom. mahā-great+paññā-wisdom. a compound noun.

(as) Imāsu nāvāsu Katamaṃ nāvaṃ tvaṃ abhiruhissasi? [abhi√ruha-to ride+i+ssati, future-verb]

[LT] Of these, of boats, to which, to boat, you, will ride. **i.e.** Which boat will you ride among these boats?

(ap) Katamā, Katamāyo nāvāyo tumhe abhiruhatha?

[LT] To which, to boats, you, ride. **i.e.** To which boats do you ride?

(is) Katamāya nāvāya puriso nadiṃ tarati?

[LT] By which, by boat, man, to river, cross. **i.e.** By which boat does the man crosses the river?

(ip) Katamāhi, Katamābhi nāvāhi purisā nadiṃ taranti?

(ds) Katamāya, *Katamissā bhikkhniyā upāsako bhojanaṃ deti?

[LT] For which, for female-monk, male-devotee, to meal, offers. **i.e.** For which female-monk the male-devotee offers food?

(dp) *Katamāsaṃ, *Katamāsānaṃ bhikkhunīnaṃ upāsako bhojanaṃ deti?

(abs) Katamāya nāvāya puriso otarati?

[LT] From which, from boat, man, disembark. **i.e.** From which boat the man disembark?

(abp) Katamāhi, Katamābhi nāvāhi purisā otaranti?

(gs) Katamāya, *Katamissā bhikkhuniyā paññā mahā hoti?

[LT] Of which, of female-monk, wisdom, great, is. **i.e.** Which female-monk's wisdom is great?

(gp) *Katamāsaṃ, *Katamāsānaṃ bhikkhunīnaṃ paññā mahā hoti?

[LT] Of which, of female-monks, wisdom, great, is. **i.e.** Which female-monks' wisdom is great?

(ls) Katamāyaṃ, *Katamissaṃ bhikkhuniyaṃ bahū manussā pasīdanti?

[LT] In which, in female-monk, many, men, admire. **i.e.** Which female-monk many men admire?

(lp) Katamāsu bhikkhunīsu bahū manussā pasīdanti?

Lesson (10)**Kiñci-someone, something (M)**
(**Kim** appended with particle "**ci**")

Read the following sentences:

(ns) **Koci** manusso āgacchati.

[LT] Some, man, comes. **i.e.** Someone comes.

(np) **Keci** manussā āgacchanti.

[LT] Some, men, come. **i.e.** Some men come.

(as) **Kiñci** manussam bhikkhu passati.

(ap) **Keci** manusse purisā passanti.

(is) **Kenaci** purisena sā itthī gāmaṃ gacchati.

[LT] With some, with man, that, woman, to village, goes. **i.e.** That woman goes to village with some man.

(ip) **Kehici** manussehi bhikkhū vihāraṃ karonti.

[LT] With some, with men, monks, to temple, do (build). **i.e.** Monks build temple with some men.

(ds) Bhikkhu **Kassaci** manussassa dhammaṃ deseti. Kassaci na deseti.

[LT] Monk, for some, for man, to dhamma, teaches, for some, not, teaches. **i.e.** Monk teaches dhamma for some but does not teach for some.

(dp) Rājā ***Kesañci** manussānaṃ dhanam deti. Kesañci na deti.

[LT] King, for some, for men, to wealth, gives, for some, not, give. **i.e.** King gives wealth for some men but (he) does not give for some.

(abs) **Kasmāci** kāranā idaṃ phalaṃ uppajjati.

[LT] From some, from reason, this, consequence, arises. **i.e.** This consequence arises due to some reason.

(abp) **Kehici** kāraṇehi idaṃ phalaṃ na uppajjati.

[LT] From some, from reasons, this, consequence, not, arises. **i.e.** This consequence does not arise due to some reasons.

(gs) Imasmiṃ gāme **Kassaci** manussassa dhanam cora icchati.

[LT] In this, in village, of some, of man, to property, thief, wants. **i.e.** Thief wants the property of someone in this village.

(gp) Imasmiṃ gāme ***Kesañci** manussassānaṃ dhanam corā icchanti.

(ls) Imassa vanassa **Kasmiñci** padese cora nilīyati. [ni√ lī-to hide+ya+ti]

[LT] Of this, of forest, in some, in region, thief, hides. **i.e.** The thief hides somewhere in this forest.

(lp) Imasmiṃ arañṇe **Kesuci** pabbatesu candanarukkha vijjanti.

[LT] In this, in forest, in some, on mountains, sandal-wood trees, are. **i.e.** There are sandal-wood trees on the mountains of this forest. [candana-sandalwood+rukkha-tree]

Kiñci (N)
Kiñci-something.

Read the following sentences:

(ns) **Kiñci** kammaṃ kusalaṃ, kiñci kammaṃ akusalaṃ hoti.

[LT] Some, deed, wholesome, some, deed, unwholesome, is. **i.e.** Some deed is wholesome (while) some deed is unwholesome.

(np) **Kānici** cittāni uppajjanti. Kānici cittāni nirujjhanti.

[LT] Some, minds, arise, some, minds, pass. **i.e.** Some minds arise. Some minds pass.

(as) **Kiñci** kammaṃ puriso karoti.

[LT] To some, to work, man, does. **i.e.** Man does some work.

(ap) **Kānici** kammāni purisā karonti.

[LT] To some, to works, men, do. **i.e.** Men do some works.

(is) **Kenaci** cittena saha cetasikā uppajjanti.

[LT] With some, with consciousness, together, sub-mental states, arise. **i.e.** Sub-mental states arise together with some consciousness.

(ip) **Kehici** citthehi saha cetasikā nirujjhanti.

[LT] With some, with minds, together, sub-mental states, pass. **i.e.** Sub-mental states pass together with some minds.

Kā ci (F)

Kāci-someone or something of feminine gender.

Usage Example: (a) **Kāci** itthī-any (indefinite, non-specific) some woman.

(b) **Kāci** vedanā-any (indefinite, non-specific) some feeling.

Read the following sentences:

(ns) **Kāci** vedanā uppajjitvā nirujjhanti. [vedanā=feeling, kaññā-group noun]

[LT] Some, feeling, having arisen, passes. **i.e.** Having arisen, some feeling passes.

Note: (1) uppajjitvā=having arisen, u√pada+ya+tvā, (2) nirujjhanti=passes, ni√rudha+ya+ti

(np) **Kāyoci** vedanāyo uppajjitvā nirujjhanti.

[LT] Some, feelings, having arisen, pass. **i.e.** Having arisen, some feelings pass.

(as) ***Kiñci** vedanaṃ puriso patisaṃvedeti. [pati, saṃ√vida+ṇe+ti]

[LT] To some, to feeling, man, experiences. **i.e.** Man experiences some feeling.

(ap) **Kāyoci** vedanāyo puriso patisaṃvedeti.

[LT] To some, to feelings, man, experiences. **i.e.** Man experiences some feelings.

(is) **Kāyaci** vedanāya saddhiṃ saññā uppajjitvā nirujjhanti.

[LT] With some, with feeling, together, perception, having arisen, passes. **i.e.** Perception, after having arisen together with some feeling, passes. [saññā=memory, perception, kaññā-group noun]

(ip) **Kāhici** vedanāhi saddhiṃ saññāyo uppajjitvā nirujjhanti.

[LT] With some, with feelings, together, perceptions, having arisen, pass. **i.e.** Perceptions, after having arisen together with some feelings, pass.

(ds) Kāyaci, *Kassāci itthiyā rājā dhanam deti.

(dp) *Kāsañci itthīnam rājā dhanam deti.

(abs) Kāyaci itthiyā eko putto vijāyati.

[LT] From some, from woman, one, son, borns. **i.e.** One son borns from some woman.

(abp) Kāhici itthīhi bahū puttā vijāyanti.

[LT] From some, from women, many, sons, born. **i.e.** Many children born from some women.

(gs) Kāyaci, *Kassāci itthiyā geham coro pavisitvā coreti. [pa√visa+i+tvā]

[LT] Of some, of woman, to home, thief, having entered, steals. **i.e.** Having entered into the home of some woman, the thief steals.

(gp) *Kāsañci itthīnam gehāni coro pavisitvā coreti.

(ls) Kāyaci, Kāyañci *Kassañci nadiyam bahū macchā vijjanti.

[LT] In some, in river, many, fishes, are. **i.e.** There are many fishes in some river.

(lp) Kāsuci naḍīsu macchā na vijjanti.

[LT] In some, in rivers, fishes, not, are. **i.e.** There are no fish in some rivers.

Lesson (11)

Yaṃ Kiñci-whomever, whatever, all. (M)

(A combination of **ya**, **kiṃ** & **ci**, used as non-specific reference which encompass all)

Read the following sentences:

(ns) Yo Koci akusalaṃ karoti. sabbo so dukkhaṃ vipākaṃ labhati.

[LT] Whoever, to unwholesome deed, does. all, that person, to bad, to consequence, gets. **i.e.**

Whoever does unwholesome deed, all that person gets bad consequence.

(np) Ye Keci kusalaṃ karonti. sabbe te sukhaṃ vipākaṃ labhanti.

[LT] Whoever, to wholesome deed, do. all, those persons, to good, to consequence, get. **i.e.** Whoever do wholesome deed, all those persons get good consequence.

(as) Yaṃ Kiñci kusalaṃ kammaṃ satto karoti. tassa sukhaṃ vipākaṃ labhati.

[LT] To whichever, to wholesome deed, a being, does. of that deed, to good, to consequence, gets. **i.e.** Whichever wholesome deed a being does, (he) gets good consequence of that deed.

(ap) Ye Keci kusale kamme sattā karoti. tesaṃ sukhaṃ vipākaṃ labhanti.

[LT] To whichever, to wholesome deeds, beings, do. of those deeds, to good, to consequence, get. **i.e.** Whichever wholesome deeds beings do, (they) get good consequence of those deeds.

(is) Yena Kenaci bhikkhunā saha tvaṃ vasati. taṃ bhikkhuṃ sakkarohi.

[LT] With whoever, with monk, together, you, live. to that, to monk, respectfully, do.

i.e. You respectfully treat whoever monk you live with.

Note: sakkarohi=treat well, saṃ√ kara+o+hi. **m̐** of **saṃ** erased, one extra **k** added.

(ip) Yehi Kehici bhikkhūhi tumhe gacchatha. tesaṃ ovādaṃ suṇātha.

[LT] With whoever, with monks, you, go. of those monks, to advice, listen.

i.e. You listen to the advice of the monks you go with.

(ds) Yassa Kassaci bhikkhuno tvaṃ dānaṃ desi, sakkaccaṃ dehi.

[LT] For whomever, for monk, you, to charity, offers. respectfully, offer.

i.e. You respectfully offer to whomever monk you offer charity.

(dp) *Yesaṃ Kesañci bhikkhūnaṃ tumhe dānaṃ detha, sakkaccaṃ detha.

(abs) Yasmā Kasmāci ambaruḁkhasmā phalaṃ patati. taṃ sabbaṃ me dehi.

[LT] From whichever, from mango-tree, fruit, falls. to that, to all fruit, me, offer.

i.e. Give me all mango-fruit falling from whichever mango-tree.

(abp) Yehi Kehici ambaruḁkhehi phalāni patanti. taṃ sabbaṃ rañño dehi.

[LT] From whichever, from mango-trees, fruits, fall. to that, to all fruit, for king, offer.

i.e. Give all mango-fruits falling from whichever mango-trees to the king.

(gs) Yassa Kassaci ceṭiyassa priveṇe kacavaraṃ atthi. taṃ upāsako sammajjati.

[LT] Of whichever, of pagoda, in the compound, litter, is. to that, male-devotee, sweeps.

i.e. Male-devotee sweeps the litter in any pagoda compound. [kacavara-litter, garbage]

(gp) *Yesaṃ Kesañci vihārānaṃ priveṇe kacavaraṃ atthi. taṃ upāsakā ca sāmaṇerā ca sammajjanti. [sammajjanti=sweep, saṃ√maja+a+anti, **m̐** of saṃ changed to **m** per 31]

[LT] Of whichever, of temples, in the compound, litter, is. to that, male-devotees, also, novices, also, sweep. **i.e.** Male-devotees and novices sweep the litter in the compound of any temple.

(ls) Yasmiṃ *Kasmiñci thāne buddho viharati. tamhi thāne manussā pamodanti.

[LT] At whichever, at location, buddha, lives. at that, at location, men, happy.

i.e. Men are happy wherever Buddha lives. [pamodanti=glad, pa√ muda-to be glad+a+anti]

(lp) Yesu Kesuci thānesu buddho viharati. tesu thānesu manussā pamodanti.

Yam Kiñci (N)

Read the following sentences:

(ns) Yam *Kiñci cittam uppajjati, sabbam tam aniccaṃ.

[LT] Whatever, consciousness, arises. All, that, anicca.

i.e. Whatever consciousness arises, all that is anicca.

(or) Whatever consciousness that arises is anicca.

(np) Yāni Kāñici rūpāni uppajjanti. sabbāni tāni aniccāni.

[LT] Whatever, matters, arise. All, those, anicca.

i.e. Whatever matters arise, all they are anicca.

(as) Yam *Kiñci kammaṃ yo karoti. sabbassa tassa kammassa vipākam so vedeti.

[LT] To whatever, to deed, who (anyone), does. of all, of that, of kamma, consequence, that person, experiences.

i.e. One experiences the consequence of all that deed (one) does. [vedeti=experiences, vīda+ñe+ti]

(ap) Yāni Kāñici kammāni ye karonti. sabbesam tesam kammānam vipākam te vedenti.

Yam Kiñci> yā kāci (F)

Read the following sentences:

(ns) Yā kāci vedanā uppajjati. sabbā tā aniccā.

[LT] Whatever, feeling, arises. all, that, anicca.

i.e. Whatever feeling arises. All that is anicca.

(np) Yāyo Kāyoci vedanāyo uppajjanti. sabbā tā aniccā.

(as) Yam *Kiñci vedanam vedeti. sabbam tam aniccato yogāvacaro anupassati.

[LT] To whatever, to feeling, experiences. to all, to that, as anicca, meditator, reflects.

i.e. Meditator reflects as anicca to (on) all feeling which arises.

Note: yogāvacaro=meditator, yoga-meditation+ava-down, being immersed in√cara-to practice+a+si.

(ap) Yāyo Kāyoci vedanāyo vedeti. sabbā tā aniccato yogāvacaro anupassati.

[LT] To whatever, to feelings, experiences. to all, to those, as anicca, meditator, reflects.

i.e. Meditator reflects as anicca to all feelings which arise.

(is) Yāya Kāyaci vijjāya naro sampanno hoti. so naro paṇḍito nāma hoti.

[LT] With whatever, with knowledge, man, endowed with, is. that, man, the wise, named, is.

i.e. That man endowed with whatever knowledge is called the wise.

(ip) Yāhi Kāhici vijjāhi narā sampannā honti. te narā paṇḍitā nāma honti.

[LT] With whatever, with knowledges, men, endowed with, are. those, men, the wise, named, are.
i.e. Those men endowed with whatever knowledges are called the wise.

Note: sampanno=endowed with, saṃ-well√ pada-to be+ta+si. See sutta 582 to learn how this word is structured. **m̐** of saṃ changed to **m** per 31. This word is synonymous with samannāgato.

(ds) Yāya Kāyaci, Yassā Kassāci bhikkhuniyā dānaṃ upāsako deti. saddhāya so deti.

[LT] For whatever, for female-monk, to charity, male-devotee, offers. by faith, that devotee, offers.
i.e. By faith, male-devotee offers charity for whatever female-monk.

(dp) Yāsaṃ *Kāsañci bhikkhnīnaṃ dānaṃ upāsakā denti. saddhāya te denti.

(abs) Yāya Kāyaci sammāpatipattiyā sukhaṃ labhati. taṃ paṇḍito paṭipajjati.

[LT] From whatever, from the right-practice, to happiness, gets. to that, the wise, practices.
i.e. The wise practices the right practice from which (one) gets happiness.

Note: (1) sammāpatipatti=the right practice, sammā-right+patipatti-practice, a compound noun. (2) Paṭipajjati=practices, pati√pada-to be+ya+ti. Note that this verb has other meanings such as: (1) to behave (2) to conduct or treat etc.

(abp) Yāhi Kāhici micchāpatipattīhi dukkhaṃ labhati. taṃ paṇḍito paṭivajjati.

[LT] From whatever, from the wrong practices, to suffering, gets. to that, the wise, avoids.
i.e. The wise avoids the wrong-practices from which (one) gets suffering.

Note: (1) micchāpatipatti=the wrong practice, micchā-wrong+patipatti-practice, a compound noun. (2) Paṭivajjati=avoids, pati√ vajja-to shun+ṇe+ti.

(gs) Yāya Kāyaci, Yassā Kassāci itthiyā rūpe puriso sādiyati. tassa taṇhā vaḍḍhati.

[LT] Of whatever, of woman, at body, man, enjoys. of that man, craving, grows.
i.e. Craving of that man who enjoys at the body of whatever woman, grows.

Note: (1) sādiyati=enjoys, sāda-to enjoy+i+ya+ti. (2) Vaḍḍati=grows, vaḍa-to grow+ya+ti.

(gp) Yāsaṃ *Kāsañci itthīnaṃ rūpe purisā sādiyanti. tesaṃ taṇhā vaḍḍhanti.

(ls) Yāyaṃ *Kāyañci, Yassaṃ Kassaṃ bhāvanāyaṃ bhikkhu anuyuñjati. tassa phalaṃ paṭivedeti.

[LT] In whatever, in meditation, monk, strives. of that, to the result, enjoys.
i.e. In whatever meditation a monk strives, (he) enjoys the result of that meditation.

Note: (1) bhāvanā=mental development, meditation. (2) Anuyuñjati=strives, anu-again and again√yuja-to involve, to engage+ya+ti. Sometimes, this verb means to question or investigate.

(lp) Yāsu Kāsuci bhāvanāsu bhikkhū anuyuñjanti. tāsaṃ phalaṃ paṭivedenti.

Lesson (12)

Kim-related words which denotes measure
(parimāṇattha, parimāṇa-measure+attha-meaning)

Kati-how many, how much?

Usage: This word is applicable with all gender words. No word-form changes in all cases except a few modifications such as dīgha in certain cases, ***plural only is applicable**.

Read the following sentences:

(np) **Kati, Katī** manussā imasmim gāme viharanti?

[LT] How many, men, in this, in village, live. **i.e.** How many men live in this village?

(ap) **Kati, Katī** manusse tumhe passatha?

[LT] To how many, to men, you, see. **i.e.** How many men do you see?

(ip) **Katihi, Katibhi, Katīhi, Katībhi** aṅgehi samannāgataṃ brahmaṇaṃ paññāpeti?

[LT] With how many, with parts, to the one endowed with, as brāhmin, recognize.

i.e. How many qualifications are required to be endowed with (for a person) to be recognized as a brāhmin?

Note: (1) aṅga=parts. (2) samannāgata-being accordingly having, endowed with, qualified with, possessed of, saṃ-well√anu-being accordingly followed√ā-intensifier√ gamu-to be (the meaning here is not to go!)+ta+am. There is another similar word of the same meaning: sampanna=endowed with, saṃ-well√pada-to be+ta. See Sutta 582 to understand relevant morphological process of change for this word.

(dp) **Katinaṃ, Katīnaṃ** bhikkhūnaṃ saṃghe pavāretuṃ bhagavā anujānāti?

[LT] For how many, for monks, in the saṃgha, to invite, Buddha, permits.

i.e. For how many monks, Buddha permits to perform saṃgha-pavāraṇā?

Note: Saṃghapavāraṇā is a vinaya-procedure of inviting each other to criticize short-comings and to improve one's conduct. (1) pavāretuṃ=to invite, pa√vara-to invite+ṇe+tuṃ. (2) anujānāti=permits. anu√ñā+nā+ti. See sutta 449, 470 to learn about this verb.

(abp) **Katihi, Katibhi, Katīhi, Katībhi** janapadehi rañño āyo ca suṅkaṃ ca pavattati?

[LT] From how many, from districts, of king, income, also, tax, also, arises.

i.e. From how many districts, the king gets income and tax?

Note: (1) āyo-income, ā-toward√yā-to go+a. (2) suṅka=tax. (3) pavattati-is, pa√vatta-to be+a+ti. This verb is synonymous with hoti, saṃvattati, uppajjati.

(gp) **Katinaṃ, Katīnaṃ** bhikkhūnaṃ santike upasampadakammaṃ kātuṃ vaṭṭati?

[LT] Of how many, of monks, in the presence, to ordination-procedure, to do, permitted.

i.e. In the presence of how many monks an ordination-procedure is permitted to do?

Note: (1) upasampadakamma-ordination procedure, upasampada-ordination+kamma-procedure, a compound noun. (2) vaṭṭati=appropriate, permitted, vaṭṭa-to fit, to be suitable+a+ti.

(lp) **Katisu, Katīsu** jhānesu amhākaṃ buddho kusalo hoti?

[LT] In how many, in jhāna-states, our, Buddha, skillful, is.

i.e. In how many jhāna-states, our Buddha is skillful?

Answer: Sabbesu jhānesu amhākaṃ buddho kusalo hoti.

[LT] In all, in jhāna-states, our, Buddha, skillful, is.

i.e. Our Buddha is skillful in all jhānas.

Lesson (13)**Katipaya-a couple of, a few.**

(Masculine, *Plural only)

Read the following sentences:

(np) Katipayā, Katipaye divasā vītivattanti. [vi√ ati√ vatta-to be+a+anti][LT] A couple of, days, pass by. **i.e.** A couple of days passed by.(ap) Naro puttāṃ āgamento Katipayā, Katipaye divase vītināmeti. [vi,ati√ namu+ṇe+ti][LT] Man, to son, while waiting for, to a couple of days, let pass by. **i.e.** While waiting for son, the man causes a couple of days to pass by. [vi-specially,ati-beyond, being past√ namu-to bend+ṇe+ti](ip) Bhikkhū Katipayehi, Katipayebhi purisehi saddhiṃ āraññakavihāraṃ gacchanti.[LT] Monks, with a few, with men, together, to forest-temple, go. **i.e.** Together with a few men, monks go to the forest-temple.**Note:** (1) araññavihāraṃ-forest temple, arañña-forest+ka-located in+vihāra-temple+aṃ. a compound noun.(dp) Upāsako Katipayānaṃ bhikkhūnaṃ bhattaṃ deti.(abp) Corā Katipayehi, Katipayebhi gāmehi apakkamanti.(gp) Corā Katipayānaṃ manussānaṃ gehāni vilumpanti. [vi√ lupa-to rob+anti][LT] Thieves, of a few, of men, to homes, rob. **i.e.** Thieves rob the homes of a few men.(lp) Bhikkhu Katipayesu gehesu piṇḍāya carati. [piṇḍa-alms food+āya-for, derivative of sa][LT] Monk, at a few, at homes, for alms, goes. **i.e.** Monk goes for alms-food at a few houses.**Katipaya (Neuter, *Plural only)**

Read the following sentences:

(np) Purisassa Katipayāni kammāni vijjanti.[LT] Of man, a few, deeds (things to do), are. **i.e.** There are a few things to do for man.(ap) Katipaye kamme naro karoti.[LT] To a few, to deeds (things to do), man, does. **i.e.** Man does a few things.**Katipaya (Feminine, *Plural only)**

Read the following sentences:

(np) Katipayāyo rattiyo vītivattanti.[LT] A few, nights, pass by. **i.e.** A few nights pass by.(ap) Naro Katipayāyo rattiyo vītināmeti.[LT] Man, to a few, to nights, let pass by. **i.e.** Man let a few nights pass by.

(ip) Puriso Katipayāhi, Katipayābhi rattīhi kammaṃ niṭṭhāpeti.

[LT] Man, by a few, by nights, work, cause to finish. **i.e.** Man causes to finish work by a few days.

Note: niṭṭhāpeti-cause to finish, niṭṭha-end√ ṇāpe-cause to+ti, a causative, nominal ākhyāta verb.

(dp) Naro Katipayānaṃ bhikkhūnīnaṃ dānaṃ deti.

(abp) Manussā Katipayāhi, Katipayābhi nāvāhi tīraṃ orohanti.

[LT] Men, from a few, from boats, to the shore, disembark. **i.e.** Men disembark to the shore from a few boats.

(gp) Katipayānaṃ bhikkhūnīnaṃ santike bahū manussā dhammaṃ caranti.

[LT] Of a few, of female-monks, in the presence, many, men, to dhamma, practice. **i.e.** Many men practice dhamma in the presence of a few female-monks.

(lp) Katipayāsu naḍīsu bahū macchā santi.

[LT] In a few, in the rivers, many, fishes, are. **i.e.**, There are many fishes in a few rivers.

Lesson (14)

Kittaka, Yattaka, Tattaka, Ettaka.
(Three genders, a-ending, both Numbers)

Kittaka-how much (M)

Read the following sentences:

(ns) Kittako imassa pāsādassa pamāṇo hoti?

[LT] How much, of this, of mansion, measurement, is. **i.e.** How much is the measurement of this mansion?

(np) Kittakā bhikkhū idha viharanti?

[LT] How many, monks, here, live. **i.e.** How many monks live here?

(as) Imassa thambhassa Kittakaṃ pamāṇaṃ tvaṃ passasi?

[LT] Of this, of pillar, to how much, to measurement, you, see. [thambha-pillar]
i.e. How much measurement of this pillar do you see?

(ap) Imasmiṃ gehe Kittake manusse tumhe passatha?

[LT] In this, in home, to how many, to men, you, see. **i.e.** How many men do you see in this home?

(is) Yojanato Kittakena pamāṇena ayaṃ maggo dīgho?

[LT] By yojana-measure, by how much, by measure, this, road, long. **i.e.** How long is this road by yojana-measure?

Note: Yojana is a measure of geographic distance used in ancient India which is about eight miles in today's measure.

(ip) Kittakehi, Kittakebhi manussehi tumhe nagaraṃ āgacchatha?

[LT] With how many, with men, you, to town, come. **i.e.** With how many men do you come to the town?

(ds) Kittakassa janassa rājā paṇṇākāre deti? [paṇṇākāra-gift]

[LT] For how many, for people, king, to gifts, gives. **i.e.** For how many people the king gives gifts?

(dp) Kittakānaṃ purisānaṃ rājā paṇṇākāraṃ deti?

(abs) Kittakasmā, Kittakamhā, Kittkā addhunā tvaṃ idha āgacchasi?

[LT] From how much, from distance, you, here, come. **i.e.** From how much distance you come here?

(abp) Kittakehi, Kittakebhi yojanehi tumhe āgacchatha?

[LT] From how much, from yojana-measures, you, come. **i.e.** From how much yojana-measures you come?

(gs) Kittakassa janassa atthāya bhojanaṃ pahoti? [pahoti=enough, pa√hū+ti]

[LT] Of how much, of people, for benefit of, food, enough. **i.e.** For how many people is the food enough?

(gp) Kittakānaṃ kotīnaṃ tassa purisassa dhanam vijjati?

[LT] Of how much, of crores, of that, of man, wealth, is. **i.e.** How many crores of wealth of that man is?

(ls) Kittakasmim̐, Kittakamhi, Kittake kāle ayaṃ vihāro aṭṭhāsi?

[LT] In how much, in time, this, temple, exists. **i.e.** How long (ago) did this temple existed?

Note: aṭṭhāsi=existed. a√ṭhā+ī, an ajjattanī-mode ākhyāta-verb. **a** is inserted> aṭṭhā+ī. **ī** is shortened and **s** is inserted>aṭṭhāsi.

(lp) Kittakesu vihāresu bhikkhū viharanti?

[LT] In how many, in temples, monks, live. **i.e.** In how many temples the monks live?

Kittaka (N)

Read the following sentences:

(ns) Kittakaṃ te dhanam atthi?

[LT] How much, your, wealth, has. **i.e.** How much wealth do you have?

(np) Kittakā, Kittakāni dhanāni tumhākaṃ vijjanti?

[LT] How much, riches, your, have. **i.e.** How much riches do you have?

(as) Kittakaṃ dhanam tvaṃ icchasi?

[LT] To how much, to wealth, you, want. **i.e.** How much wealth do you want?

(ap) Kittake, Kittakāni dhanāni tumhe icchatha?

[LT] To how much, to riches, you, want. **i.e.** How much riches do you want?

(is) Kittakena pamānena ucco ayaṃ pabbato?

[LT] By how much, by measure, high, this, mountain. **i.e.** By how much measure this mountain is high?

(ip) Kittakehi, Kittakebhi pamānehi uccā ime dve pāsādā?

[LT] By how much, by measures, high, these, two, mansions. **i.e.** By how much measure these two mansions are high?

Kittaka (F)

Read the following sentences:

(ns) Vitthārato ayaṃ nadī Kittakā pamāṇā? [vitthāra-width+to-by]

[LT] By width, this, river, how much, measure. **i.e.** How much measure is this river by width?

(np) Kittakāyo itthiyo idha āgacchanti?

[LT] How many, women, here, come. **i.e.** How many women come here?

(as) Imassa vatthassa Kittakaṃ pamāṇam tvaṃ karosi?

[LT] Of this, of cloth, to how much, to measure, you, do. **i.e.** How much measure of this cloth do you do?

(ap) Kittakā, kittakāyo itthiyo tvaṃ passasi?

[LT] To how many, to women, you, see. **i.e.** How many women do you see?

(is) Kittakāya mattāya dīgho ayaṃ pabbato?

[LT] With how much, with measure, long, this, mountain. **i.e.** By how much measure this mountain is long?

Note: mattāya-by measure+nā, a feminine gender, kaññā-group noun.

(ip) Kittakāhi, Kittakābhi mattāhi ayaṃ nāvā pamīyati?

[LT] With how much, with measures, this, boat, to be measured. **i.e.** By how much measures this boat is measured? [pamīyati-being measured, passive verb, pa√ mā-to measure+ī+ya+ti]

(ds) Kittakāya manussaparisāya buddho dhammaṃ deseti?

[LT] For how much, for human audience, Buddha, to dhamma, teaches. **i.e.** For how much human audience Buddha teaches dhamma?

(dp) Kittakānaṃ bhikkhunīnaṃ upāsikā bhojanaṃ deti?

[LT] For how many, for female-monks, female-devotee, to meal, offers.
i.e. For how many female-monks female-devotee offers food?

(abs) Kittakāya yojanāya tvaṃ dūrato idha āgacchasi?

[LT] From how much, from yojana-measure, you, from distance, here, come.
i.e. From how much yojana-measure of distance you come here?

(abp) Kittakāhi, Kittakābhi bhikkhunīhi tumhe dhammaṃ suṇātha? [su-to listen+ṇā+tha]

[LT] From how many, from female-monks, you, to dhamma, listen.
i.e. From how many female-monks you listen dhamma?

(gs) Kittakāya parisāya majjhe ayaṃ puriso gītaṃ gāyati? [gāyati=ge-to sing+a+ti]

[LT] Of how much, of assembly, at the midst, this, man, to music, sings. [gīta-music]
i.e. In the midst of how much audience (number of assembled people) does this man sing?

(gp) Kittakānaṃ bhikkhunīnaṃ cīvarāni ayaṃ upāsikā sabbati. [sabbati=sivu-to sew+ya+ti]

[LT] Of how many, of female-monks, to robes, this, female-devotee, sews.
i.e. Of how many female-monks' robes this female-devotee sew?

(ls) Kittakāyaṃ sikkhāyaṃ ime bhikkhū sikkhanti? [sikkha-to train+a+anti]

[LT] In how many, in training, these, monks, practice. **i.e.** In how many trainings these monks practice?

(lp) Kittakāsu sikkhāsu ime bhikkhū sikkhanti?

[LT] In how many, in trainings, these, monks, practice. **i.e.** In how many trainings these monks practice?

Note: sikkhā means training rule, discipline and is a kaññā-group noun.

Similar sentences can be used for other special word-forms in feminine Gender such as those shown below.

(ns) Kittikā, (np) Kittikāyo

(as) Kittikaṃ, (ap) Kittikā, kittikāyo....

Yattaka-any measure & **Tattaka**-that measure (Masculine)

Method of using Yattaka and tattaka in a paired sentence structure:

(ns) ayaṃ pabbato Yattako ucco, tattako pabbatassa maggo ucco.

[LT] This, mountain, to any length, high. to that length, of mountain, path, high. **i.e.** The path of this mountain to top is commensurate with its height.

(np) Yattakā ime rukhā uccā, tattakā sopāṇā. [sopāṇa-ladder, stairways]

[LT] Any length, these, trees, high. that length, ladders. **i.e.** The ladder to top of these trees is commensurate with their height.

(as) Yattakaṃ pamāṇaṃ tvaṃ icchasi, tattakaṃ karohi.

[LT] To any amount, to measure, you, want. to that amount, do. **i.e.** You do any amount of measure you want.

(ap) Yattake pamāṇe tumhe icchatha, tattake gaṇhatha.

[LT] to any amounts, to measures, you, want. to that amount, take. **i.e.** You take any amount of measures you want.

Ettaka-this much, such amount (Masculine)

A sample sentence:

(ns) Ettako pāsādassa pamāṇo hoti.

[LT] This much, of mansion, measure, is. **i.e.** The measure of mansion is this-much.

(np) Ettakā bhikkhū idha viharanti.

[LT] Such-amount of, monks, here, live. **i.e.** Such-amount of monks live here.

(as) Imassa rukkhassa uccato Ettakaṃ pamāṇaṃ ahaṃ passāmi.

[LT] Of this, of tree, of height, to such-amount, to measure, I, see. **i.e.** I see such-amount of measure of the height of this tree.

(ap) Imasmiṃ nagare Ettake manusse mayaṃ passāma.

[LT] In this, in town, to such-amount, to men, we, see. **i.e.** We see such-amount of men in this town.

Lesson (15)

Kīvataka, Yāvataka, Tāvataka (Three genders, a-ending, both Numbers)

These words are quite similar to kittaka, yattaka, tattaka in sentence structure. A few samples of sentences are shown below.

Kīvataka-how much measure (M)

Read the following sentences:

(ns) Dighaso Kīvatako ayaṃ vihāro?

[LT] By length, how much, this, temple. **i.e.** How long is this temple by length?

(np) Vitthārato Kīvatakā ime vihārā?

[LT] By width, how much, these temples. **i.e.** How much measure are these temples by width?

Kīvatakā (F)

Note: There is an **i** in feminine gender words.

(ns) Kīvatikā ayaṃ nadī orā pārā aparaṃ pārāṃ?

[LT] How far, this, river, from this, from bank, to the other, to bank. **i.e.** How wide is this river from this bank to the other bank?

Note: The two words "Orā pārā" are abs-singular case words. Re: Sutta 108. ora-this side. pārā-bank. apara-other.

(np) Kīvatikāyo imā nadiyo orā pārā aparaṃ pārāṃ?

[LT] How far, these, rivers, from this, from bank, to the other, to bank. **i.e.** How wide are these rivers from this bank to the other bank?

Yāvatakā-any measure (M)

Read these sample sentences which show how **yāvataka** & **tāvataka** are used in the paired sentence structures in Pāli texts. Sentences are modified to make it simple to understand.

(ns) Yāvatako bhagavatā saddhiṃ kathāsallāpo. tāvatakaṃ sabbaṃ brāhmaṇassa ambaṭṭho māṇavo āroceti.

[LT] Any length, with Buddha, together, discussion. To that length, to all talk, of brāhmin, named-ambaṭṭha, young man, narrates. **i.e.** The young man Ambaṭṭha narrates all that length of talk (conducted) with Buddha to the (teacher) brāhmin.

Note: kathāsallāpo-words said in dialogue, kathā-word+sallāpa-dialogue. sallāpa=talking together, saṃ-together/lapa-to speak+ṇa-suffix+si. **m̐** of saṃ changed to **l**>sallāpa. The initial vowel **a** of the root changed to vuddhi-vowel **ā**>sallāpa. This pattern of having **m̐** of saṃ being changed into **l** is found in words such as paṭisallāno-retirement into seclusion, sallāno-retired into seclusion etc.

(ns) Yāvatako assa kāyo. tāvatako byāmo hoti.

[LT] Any length, of that Buddha, body. that length, circumference, is. **i.e.** The circumference of Buddha's both arm's length is commensurate with bodily height.

Note: Byāma is the total lateral measure of both arms' length of a male being stretched to both sides. This statement found in Pāli text explains the proportionate measure of Buddha's physical stature.

(np) Yāvatakā ime pabbatā uccaso pamāṇā. tāvatakā sopāṇā honti.

[LT] Any length, these, mountains, by height, measure. those lengths, stairways, are. **i.e.** The length of stair-ways to these mountains are commensurate with the height of these mountains.

(1) uccaso-by height, ucca-height+so-in terms of, Re: sutta 397 (2) sopāṇa-stairs, ladder, a purisa-group noun.

Lesson (16)

Kittāvatā, Ettāvatā, Yāvatā, Tāvatā

Note: Mostly Masculine, **ntu**-ending, both numbers. **Instrumental singular case words** are **frequently found** in the Pāli texts.

Kittāvatā-by how much measure or qualification.

ettāvatā-by such measure or qualification.

Read these sample sentences which show how **kittāvatā** & **ettāvatā** are used in the paired sentence structures in Pāli texts.

(is) **Kittāvatā** bhante bhikkhu nāma hoti?

[LT] By how much measure, venerable, monk, called, is. **i.e.** Venerable, by how much measure or qualification, (it is) called a monk?

(is) **Kittāvatā** nu kho bhante bhikkhu saṃghe viharanto phāsuṃ vihareyya?

[LT] By how much measure, venerable, monk, in the saṃgha, while living, in peace, should live. **i.e.** How a monk should live in peace despite being living amid the community of saṃgha (fellow monastics)?

(is) **Ettāvatā** pi kho ānanda bhikkhu saṃghe viharanto phāsuṃ vihareyya.

[LT] By such measure, ānanda, monk, in the saṃgha, while living, in peace, should live. **i.e.** By such measure, ānanda, a monk should live in peace despite being living amid the community of saṃgha (fellow monastics). (Without being entangled in disruptive, non-peaceful conditions faced by many who choose to live in the community). vihareyya=should live, vi√ hara+eyya, a sattamī-mode verb.

Yāvatā & ettāvatā used in paired sentence structure:

(is) (a) **Yāvatā** rañño vijitaṃ.

[LT] To any length, of king, the kingdom.

(b) **ettāvatā** satta vassāni devo na vassissati. [vassa-to rain+i+ssati, future-mode verb]

[LT] To that length, for seven, years, rain, not, will pour.

i.e. The rains will not pour for seven years up to the length of kingdom of the king. [Both sentences are translated together].

(1) vassa-year, three months of Buddhist lent period, rain (3 meanings). Here, it means year. A citta-group noun. (2) vassissati-will rain, vassa-to pour, to soak+i+ssati.

Lesson (17)

Note: All these sabbanāma-prefixed compound nouns which express form, are a-ending nouns, of three genders and mostly used as adjectives. As such, they follow the gender of their corresponding modified words.

Kīdisa-how it looks like, which kind of, (M)

Read the following sentences:

(ns) Kīdiso nirayo?

[LT] How looks, hell. **i.e.** How does the hell looks like? (What it is like to be in the hell)

(np) Kīdisā sāriputtamoggalānatherā?

[LT] How look, elder senior monks sāriputta and moggalāna. **i.e.** How do venerable sāriputta and moggalāna look like?

Note: This question refers to a wide range of things like: (a) how they conduct themselves (b) how they live and teach fellow monastics and lay community (c) what their significant qualities are etc.

(as) Kīdisaṃ purisaṃ tvaṃ passasi?

[LT] To which type of, to man, you, see. **i.e.** What kind of man do you see?

(ap) Kīdise purise tumhe passatha?

[LT] To which type, to men, you, see. **i.e.** What kind of men do you see?

(is) Kīdisena purisena saddhiṃ tvaṃ kathesi?

[LT] With which type, with man, together, you, talk. **i.e.** With what kind of man do you talk?

(ip) Kīdisehi, Kīdisebhi narehi tumhe gacchatha?

[LT] With which type, with men, you, go. **i.e.** With what kind of men do you go?

Kīdisa (N)

Read the following sentences:

(ns) Kīdisaṃ kammaṃ akusalaṃ?

[LT] Which type, kamma, action, unwholesome. **i.e.** Which kind of action is unwholesome?

(np) Kīdisāni kammāni kusalāni?

[LT] Which type, kmmas, wholesome. **i.e.** Which kinds of actions are wholesome?

(as) Kīdisaṃ kammaṃ puriso karoti?

[LT] To which type, kamma, deed, man, does. **i.e.** Which kind of deed the man does?

(ap) Kīdise, Kīdisāni kammāni purisā karonti?

[LT] To which type, kmmas, deeds, men, do. **i.e.** Which kinds of deeds the men do?

(a) Kīdisa (F)

Read the following sentences:

(ns) Kīdisā itthī āgacchati?

(np) Kīdisā, Kīdisāyo itthiyo āgacchanti?

(as) Kīdisaṃ itthiṃ naro passati?

(ap) Kīdisā, Kīdisāyo itthiyo narā passanti?

Note: Kīdisī is also similar to this word and can be used as kīdisā.

Yādisa and **tādisa** in paired sentence structure:

(ns) Yādiso ānandathero, tādiso ahaṃ homi. [homi=hū+mi, Pañcami mode, expression of wish]

[LT] As the way it is, venerable Ānanda. like that, I, maybe. **i.e.** May I be the way venerable Ānanda is.

[A prayer of emulation].

(np) Yādisā sāriputtamoggalānā, tādisā mayaṃ homa. [homa=hū+ma, Pañcami mode verb]

[LT] As the way they are, venerable Sāriputta & Moggalāna. like that, we, maybe. **i.e.** May we be the way venerable Sāriputta & Moggalāna are.

īdisa-such-like

(ns) īdiso nirayo āsi. [āsi-asa+ī, ajjattanī-mode, **a** of the root is lengthened and **ī** is shortened]

[LT] Such like, hell, was. **i.e.** The hell was like such.

(np) īdisā Buddhā nāma honti.

[LT] Such like, Buddha, named, are. **i.e.** (Those named or being referred to as) Buddha are like thus.

Etādisa-such-like (Masculine)

(ns) Etādiso viññū bālena na saṃyujjhati.

[LT] Such like, the wise one, with the fool, not, associate. **i.e.** Such the wise does not associate with the fool. saṃyujjhati=associates, bound together. saṃ-together√ yuja-to bind+ya+ti.

(np) Etādisā sappurisā honti.

[LT] Such like, the saints, are. **i.e.** Such ones are the saintly ones.

Etādisa (Neuter)

(ns) Etādisaṃ puññānaṃ phalaṃ hoti.

[LT] Such like, of meritorious deeds, result, is. **i.e.** Such is the result of meritorious deeds.

(np) Etādisāni puññānaṃ phalāni honti.

[LT] Such like, of meritorious deeds, results, are. **i.e.** Such are the results of meritorious deeds.

Etādisa (Feminine)

(ns) Etādisā sappurisānaṃ sevanā. [sevanā=association, seva+yu+si, kita-noun, feminine gender, belonging to kaññā-group nouns]

[LT] Such like, of saint, association. **i.e.** Such (joy and peace etc) is (the result of) association with the saints.

(np) Etādisā acchariyānubhāvā jhānābhiññāsamāpattiyo honti.

[LT] Such like, of miraculous benefits, advanced pure mental states of jhāna, abhiññā and samāpatti. **i.e.** Such are the miraculous powers of the advanced pure mental states of jhāna, abhiññā and samāpatti.

Note: (1) Acchariyā'nubhāvā=acchariya-wonderful+ānubhāvā-power, a compound-noun].

(2) jhānābhiññāsamāpattiyo=jhāna-mental absorption states+abhiññā-psychic powers+samāpatti-having well entered into such powerful mental states for a specific duration of time+yo, also a compound noun. samāpatti-act of having attained and being entered into. sam-well√ā-intensifier√pada-to go+ti-act of. This is a feminine gender noun belonging to ratti-group nouns. See sutta 553 to understand the basic aspect of words structured with this suffix.

Edisa-such-like

(ns) Ediso ca ediso ca so bhavaṃ gotamo.

[LT] Such like, also, such like, also, that, venerable, gotama.

i.e. That venerable Gotama is like such and like such.

(np) Edisā te mahāvīra! tava sissā susikkhitā.

[LT] Such like, they, Buddha of great effort, your, disciples, well-trained.

i.e. Buddha of great effort, your disciples are well-trained!

Note: mahāvīra=[mahā-great+vīra-effort, courage+si, vocative-case, a term referring to Buddha]
susikkhitā=[su-well√sikkha-to train+i+ta+yo, a verbal kita-noun]

Tumhādisa-thou-like, like-you

(ns) Ayaṃ tāpaso tumhādiso eko rājā ahosi.[ahosi=a√hū+i, ajjattanī-mode]

[LT] This, hermit, thou-like, one, king, was. **i.e.** This hermit was a king like you (in one of past lives).

(np) paccekabuddhā nāma tumhādisā na honti.

[LT] Paccekabuddha, named, thou-like, not, are. **i.e.** Those named paccekabuddha are not like you.

Paccekabuddha-(individually enlightened) saints do not behave like you.

amhādisa-us-like, like me,

(ns) amhādiso pandito pāpaṃ na karoti.

[LT] like-me, the wise, to evil deed, not, do. **i.e.** A wise person like me does not commit any evil deed.

(np) matakā nāma amhādisā na honti.

[LT] Dead, named, like us, not, are. **i.e.** Dead people are not like us.

mādisa-me-like, like me

(ns) mādiso viññū bālena na saṃyujjhati.

(np) mādisā panditā pāpaṃ na karonti.

Note: These sentences are quite easy to understand.

Kathaṃrūpa etc,

(Three genders, a-ending, both numbers)

Kathaṃrūpa-of what nature, looks like what. [Similar to Kīdisa. used as interrogative]

Kathaṃrūpa (Masculine)

(ns) Kathaṃrūpo bhikkhave bhikkhu arahati kulāni upasaṅkamituṃ?

[LT] like-what, monks!, monk, deserve, to families, to approach. **i.e.** Monks! What type of a monk deserves to approach to families? (For teaching, receiving alms etc.).

(np) Kathaṃrūpā arahanto bhikkhū?

[LT] like-what, enlightened arahanta-saints, monks. **i.e.** How do enlightened arahanta monks look like?

Kathaṃrūpa (Neuter)

(ns) Kathaṃrūpaṃ pāpakamassa phalaṃ hoti?

[LT] like-what, of unwholesome deed, result, is. **i.e.** How does the result of unwholesome deed look?

(np) Kathaṃrūpāṇi kusalā'kusalānaṃ phalāni sattā paṭisaṃvedenti?

[LT] like-what, of wholesome and unwholesome deeds, to results, beings, experience.

i.e. How do beings experience the consequence of wholesome and unwholesome deeds?

Kathaṃrūpa (Feminine)

(ns) Kathaṃrūpā nu kho imassa dhammadesanā sappāyā?

[LT] like-what, for this person, dhamma-teaching, suitable.

i.e. What type of dhamma-teaching is suitable for this person?

(np) Kathaṃrūpā nu kho imesaṃ dhammadesanāyo sappāyā?

[LT] like-what, for these persons, dhamma-teachings, suitable.

i.e. What type of dhamma-teachings are suitable for these persons?

Yathārūpa-of which nature. [similar to Yādisa, used as adj]

Tathārūpa-of that nature. [similar to Tādisa, adj]

Yathārūpa & tathārūpa in paired sentence structure:

(ns) Tathārūpo bhikkhave ayaṃ bhikkhusaṃgho. (Masculine gender)

[LT] Of that nature, monks! this, community of saṃgha.

i.e. Monks!, this community of saṃgha is like that.

Yathārūpā parisā āhuneyyā (Feminine gender)

[LT] of which nature, assembly, has the quality of āhuneyya.

i.e. This community of saṃgha is like that which has the quality of āhuneyya (being worthy of respectful honor).

Note: āhuneyyā=ā-from distant places+huna-honor+neyya-worthy of+si, a taddhita-noun in neyya-suffix.

Evaṃrūpa, Evarūpa-of such nature.

[similar to īdisa. "m" deleted in the second word, adj].

Evarūpa (Masculine gender)

(ns) Evarūpo putto vijāyati. [vi√ jana-to born+ya+ti,]

[LT] Such-like, son, born. **i.e.** Such a son is born.

Note: vijāyati=born, the initial vowel **a** of ja is lengthened and consonant **n** of the root changed to **y** by 517> Vijāyati.

(np) Evarūpā bhikkhave bhikkhū santi.

[LT] Such-like, monks!, monks, are. **i.e.** Monks! There are such monks.

Evarūpa (Neuter gender)

(ns) Evarūpaṃ kaṇhaṃ kaṇhavipākaṃ kammaṃ atthi.

[LT] Such-like, dark, of dark result, kamma, is. **i.e.** There is such-kind of kamma (which is) dark (and of) dark result. Dark means evil and sinful. [kaṇhavipāka=kaṇha-dark, bad+vipāka-result, a compound noun]

(np) Evarūpāni sukkāni sukkavipākāni kammāni santi.

[LT] Such-like, white, of white result, kammās, are. **i.e.** There are such-kind of kammās (which are) white (and of) white results. White means pure and wholesome virtuous deeds. [sukkavipāka=sukka-white & pure+vipāka-result, a compound noun]

Evarūpa (Feminine gender)

(ns) Evarūpā dhītā vijāyati.

[LT] Such-like, daughter, borns. **i.e.** Such daughter is born.

(np) Evarūpā dhītaro santi.

[LT] Such-like, daughters, are. **i.e.** There are such daughters.

Evaṁnāma-of such name, thus-named. **Evaṁgotta**-of such race (Masculine gender)

(ns) Evaṁnāmo evaṁgotto ahaṁ pubbe ahosiṁ. [a√ hū+iṁ, ajjattanī-mode verb]

[LT] Such-named, of such race, I, in the past life, was. **i.e.** I was such-named, of such race in the past life.

(np) Evaṁnāmā evaṁgottā mayam pubbe ahosiṁhā. [a√ hū+i+mhā, ajjattanī-mode verb]

[LT] Such-named, of such race, we, in the past life, were.

i.e. We were such-named, of such race in the past lives.

Evaṁvaṇṇa-of such bodily complexion, **Eva'māhāra**-of such food (Masculine gender)

(ns) Evaṁvaṇṇo evamāhāro ahaṁ pubbe ahosiṁ.

[LT] Such-skin-colored, had such food, I, in the past life, was.

i.e. I was such skin-colored, had such food in the past life. [evamāhāro=evaṁ+māhāro]

(np) Evaṁvaṇṇā evamāhārā mayam pubbe ahosiṁhā.

[LT] Such-skin-colored, had such food, we, in the past life, were.

i.e. We were such-skin-colored, had such food in the past lives.

NUMERICAL NOUNS

Lesson (1)

Eka-one

Eka-the one, peerless, alone (Masculine, **Singular only**)

Note: Numerical nouns, like sabbanāma nouns, are also used as pronominal adjectives. But in some numerical nouns, there is some anomalous pattern of sentence structure which runs against the rule of syntax.

Read the following sentences:

- (ns) Eko manusso idha āgacchati.
- (as) Ekaṃ gonam eko naro passati.
- (is) Ekena purisena saha ekā itthī gāmaṃ gacchati.
- (ds) Ekassa bhikkhuno eko upāsako cīvaraṃ deti.
- (abs) Ekasmā, Ekamhā gāmā bahū purisā idha ācchati.
- (gs) Ekassa upāsakassa putto vihāraṃ āgacchati.
- (ls) Ekasmiṃ, Ekamhi nagare bahū manussa vasanti.

Note: These sentences are quite simple and easy to interpret.

Eka (Neuter, Singular)

Read the following sentences:

- (ns) Ekaṃ vanam gāmassa samīpe atthi.
- [LT] One, forest, of village, near, is. **i.e.** There is a forest near the village.
- (as) Ekaṃ kiccaṃ puriso karoti.
- [LT] One, to matter, man, does. **i.e.** Man does a matter.

Note: Kicca-something to do, a matter, kara+ricca, Re: Sutta 542.

- (is) Ekena kammena puriso divasaṃ vītināmeti. [vi√ati√nama-to bend+ne+ti]
- [LT] With one, with matter, man, to a day, while away. **i.e.** Man while away day-time by doing one thing.

Note: vītināmeti=causes to pass the time by, to while away time, vi√ati√ nama-to bend+ne+ti, a causative, ākhyāta-verb.

Ekā (Feminine, Singular, in "ā" affix)

Read the following sentences:

- (ns) Ekā ānāpānassatibhāvanā sabbesaṃ sappāyā hoti. [sappāyā-suitable]
- [LT] One, ānāpāna-meditation, for all, suitable, is. **i.e.** One ānāpāna-meditation is suitable for all.
- (as) Ekaṃ kaññaṃ puriso passati.
- (is) Ekāya kaññāya saddhiṃ puriso nagaraṃ gacchati.

(ds) Ekāya, Ekissā kaññāya puriso dhanam deti.

(abs) Ekāya nadiyā puriso tīram orohati.

[LT] From one, from river, man, to the shore, disembark. **i.e.** Man disembark from one river to the shore.

(gs) Ekāya, Ekissā kaññāya hattham puriso gaṇhāti.

(ls) Ekāyam, Ekissam guhāyam bhikkhū vasanti.

[LT] In one, in cave, monks, stay. **i.e.** Monks stay in one cave.

Eka-some

Note: Masculine, ***mostly plural-forms are found to be applicable** for this meaning.

Read the following sentences:

(np) Eke samanabrahmanā sassatavādino honti.

[LT] Some, ascetics and brāhmins, eternalism-holders, are. **i.e.** Some ascetics and brāhmins are eternalism-holders.

Note: sassatavādino-eternalists. sassata-as (soul and life are) being eternal+vādī-viewer+yo, a masculine gender noun belonging to daṇḍī-group. sassata=sā-always+sata-existed, present. **sa** derived from **sadā**-always. sato-existed, is a kita-noun structured with the root asa-to be+ta+si. One extra **s** added>sassato.

(ap) Eke manusse bhikkhū ovaḍanti.

[LT] To some, to men, monks, instruct. **i.e.** Monks instruct some men.

(ip) Ekehi, Ekebhi upāsakehi sāmaṇerehi ca bhikkhū araṇṇe viharanti.

[LT] With some, with male-devotees, with novices, also, monks, in the forest, live. **i.e.** Monks live in the forest with some male-devotees and novices.

(dp) Ekesam, Ekesānam bhikkhūnam upāsakā bhojanam denti.

(abp) ayam kathā Ekehi, Ekebhi samanabrahmanehi uppajjati.

[LT] This, talk, from some ascetics and brāhmins, arises. **i.e.** This talk arises from some ascetics and brāhmins.

(gp) Ekesam, Ekesānam samanabrahmanānam vādam eke manussā na ruccanti.

[LT] Of some, of ascetics and brāhmins, to the view, some, men, not, like. **i.e.** Some men do not like the view of some ascetics and brāhmins.

Note: ruccanti-liked. ruca-to like+ya+anti, an ākhyāta-verb.

(lp) Ekesu vihāresu bahū bhikkhū ca sāmaṇerā ca viharanti.

[LT] In some, in buildings, many, monks, also, novices, also, live. **i.e.** Many monks and novices live in some temple-buildings.

Eka (Neuter, Plural)

Read the following sentences:

(np) Ekāni kulāni asaddhāni honti. [a-without+saddhā-faith+yo]
 [LT] Some, families, faithless, are. **i.e.** Some families are faithless, i.e. non-religious.

(ap) Ekāni madhurāni phalāni manussā khādanti. [khādanti=eat, khāda-to eat+a+anti]
 [LT] Some, sweet, fruits, men, eat. **i.e.** Men eat some sweet fruits.

Note: The rest are as in masculine forms of "eka".

Eka (Feminine, plural, in "ā" affix)

Read the following sentences:

(np) Ekāyo itthiyo gāmaṃ gacchanti.

Ekacca-some, others **Ekacciya, Ekatiya**-some, others

Ekacca-some (M)

Note: Ekacca is found to be generally used in a comparative expression of two contrasts. See some sample sentences to understand how such comparative expression is written in the Pāli texts by using the word **ekacca**. Note that there is a nipāta-particle **pana** which emphasizes the contrast.

Read the following sentences:

(ns) Ekacco manusso sīlavā hoti. Ekacco manusso pana sīlavā na hoti.
 [LT] Some, man, moral, is. some, man, on other hand, moral, not, is. **i.e.** Some man is moral while on other hand, some man is not moral.

Note: pana-particle is used (a) either to initiate a continuation of the said topic or (b) to introduce a different one or (c) to show a contrast of previous statement. Here, it is the last one.

(np) Ekacce manussā sīlavanto honti. Ekacce manussā pana sīlavanto na honti.
 [LT] Some, men, moral, are. some, men, on other hand, moral, not, are. **i.e.** Some men are moral while on other hand some men are not moral.

(as) Ekaccaṃ vādaṃ mama ruccati. ekaccaṃ pana na ruccati.
 [LT] To some, to the view, for me, like. some, on other hand, not, like. **i.e.** I like some view but I do not like some.

(ap) Ekacce manusse naro passati. Ekacce manusse pana na passati.

(is) Ekaccena kammana sattā nirayaṃ gacchanti. ekaccena pana saggaṃ ekacce gacchanti.
 [LT] By some, by kamma, beings, to hell, go. by some, on other hand, to heaven, some, go. **i.e.** Beings go to hell by some kamma but some go to heaven by some kamma.

(ip) Ekaccehi, Ekaccebhi sāmanerehi bhikkhū na vasanti. ekaccehi pana vasanti.

(ds) Ekaccassa bhikkhuno ayaṃ upāsako dānaṃ deti. ekaccassa pana na deti.

(dp) Ekaccānaṃ, Ekaccesam, Ekaccesānaṃ bhikkhūnaṃ dānaṃ deti.

(abs) Ekaccasmā, Ekaccamhā, Ekaccā vanā dārūni narā labhanti.

[LT] From some, from forest, to timber, men, get. **i.e.** Men get timber from some forest.

(abp) Ekaccehi, Ekaccebhi vanehi dārūni narā na labhanti.

[LT] From some, from forests, to timbers, men, not, get. **i.e.** Men do not get timber from some forests.

(ls) Ekaccasmim, Ekaccamhi, ekacce dese paṇḍitā vijjanti.

[LT] In some, in location, the wise, are. **i.e.** There are wise people in some location.

(lp) Ekaccesu desesu pana paṇḍitā na vijjanti.

[LT] In some, in locations, but, the wise, not, are. **i.e.** But there are not wise people in some locations.

Note: The translation for easy sentences is not shown.

Ekacca (N)

Read the following sentences:

(ns) Ekaccaṃ kammaṃ vipākaṃ deti. Ekaccaṃ kammaṃ pana vipākaṃ na deti.

[LT] Some, kamma, to the result, gives. some, kamma, but, to the result, not, gives. **i.e.** Some kamma gives the result but some kamma does not.

(np) Ekaccāni kammāni vipākaṃ denti. Ekaccāni kammāni pana vipākaṃ na denti.

(as) Ekaccaṃ jhānaṃ bhikkhu samāpajjati. Ekaccaṃ jhānaṃ pana na samāpajjati.

[LT] To some, to jhāna, monk, enters. to some, jhāna, but, not, enter. **i.e.** The monk enters some jhāna but not to some jhāna.

(ap) Ekaccāni jhānāni bhikkhu samāpajjati. Ekaccāni jhānāni pana na samāpajjati.

Note: samāpajjati=enters, attains, sam√ā√ pada+ya+ti.

Ekacca (F)

Read the following sentences:

(ns) Ekaccā itthī saddhā pasannā hoti. Ekaccā pana asaddhā apasannā hoti.

[LT] Some, woman, has faith, devoted, is. some, but, has no faith, not devoted, is. **i.e.** Some woman is faithful and devoted (to triple gem) but some are not faithful and not devoted.

Note: (1) saddhā=having faith, saddhā+ṇa+si, a taddhita noun. See sutta 370 (2) pasannā-devoted, pa√sada+ta+si, a kita-verbal noun. See sutta 582 to understand the structural morphology of this word. (3) asaddhā-without faith, na+saddhā+ṇa+si, a compound noun. (4) apasannā-not devoted, na+pa√sada+ta+si, a compound noun.

(np) Ekaccā, Ekaccāyo itthīyo saddhā pasannā honti. Ekaccā pana asaddhā apasannā honti.

(as) Ekaccaṃ itthim naro passati. ekaccaṃ na passati.

(ap) Ekaccā, Ekaccāyo itthiyo naro passati. ekaccā na passati.

Lesson (2)

Numerical Nouns which mean "two"

Dvi, Dvaya, Ubha, and Ubhaya.

Dvi-two.

Note: Three genders, *plural only.

Read the following sentences:

(np) Dve, Duve purisā gāmaṃ āgacchanti.

[LT] Two, men, to village, come. **i.e.** Two men come to the village.

(ap) Buddhō Dve, Duve saccāni akkhāsi, sammutisaccaṇṇa paramatthasaccaṇṇa.

[LT] Buddha, to two, to truths, proclaimed, conventional truth, also, ultimate truth, also.

i.e. Buddha proclaimed two (kinds of) truths; conventional truth and ultimate truth. [akkhāsi-said]

(ip) Bhikkhu Dvīhi, Dvībhi purisehi saddhiṃ vihāre vasati.

[LT] Monk, with two, with men, together, in the temple, live.

i.e. The monk lives in temple together with two men.

(dp) Upāsakā Dvinnam, Duvinnam bhikkhūnam cīvaraṃ denti.

[LT] Male-devotees, for two, for monks, to robe, offer. **i.e.** Male-devotees offer the robe to two monks.

(abp) Naro Dvīhi, Dvībhi akusalehi dhammehi viramati.

[LT] Man, from two, from unwholesome, from dhamma (things), abstains.

i.e. Man abstains from two unwholesome things.

(gp) Dvinnam, Duvinnam kusalānam akusalānam ca phalaṃ atthi.

[LT] Of both, of wholesome, of unwholesome, also, consequence, is.

i.e. There is consequence of both wholesome and unwholesome things.

(lp) Bhikkhu Dvīsu, Duvesu samatha, vipassanābhāvanāsu ramati.

[LT] Monk, in both, in samatha and vipassanā meditation, enjoys.

i.e. Monk enjoys in both samatha and vipassanā meditations.

Note: (1) samatha=practice of calm, samu+tha+si, a kita noun. See sutta 628 (2) vipassanā=act of seeing specially, insight meditation, vi√disa+yu+si, a feminine gender kita noun belonging to kaññā-group, See sutta 553. (3) ramati-enjoys, ramu-to play, to enjoy+a+ti, an ākhyāta verb.

Ubha-two, both.

(Three genders, *plural only)

Read the following sentences:

(np) Ubho, Ubhe devamanussā buddhassa dhammaṃ suṇanti. [deva-deities+manussa-man]

[LT] both, deities and men, of Buddha, to dhamma, listen.

i.e. Both deities and men listen to dhamma-teaching of Buddha.

(ap) Ubho, Ubhe devamanusse buddho dhammaṃ deseti.

[LT] To both, to deities and men, Buddha, to dhamma, teaches.

i.e. Buddha teaches dhamma to both deities and men.

(ip) Upāsako Ubhohi, Ubhobhi, Ubhehi, Ubhebbhi saddhāsīlehi samannāgato.

[LT] Male-devotee, with both, saddhā sīla, endowed with.

i.e. Male-devotee is endowed with both saddhā and sīla.

(dp) Upāsako Ubhinnaṃ bhikkhūnaṃ bhattaṃ deti.

[LT] Male-devotee, for both, for monks, food, offers. **i.e.** Male-devotee offers food for both monks.

(abp) Naro Ubhohi, Ubhobhi, Ubhehi, Ubhebbhi duccaritehi viramati. [vi√ramu+a+ti]

[LT] Man, from both, from bad-conducts, abstains. **i.e.** Man abstains from both bad-conducts.

Note: (1) viramati=abstains, vi-off, without√ramu-to enjoy+a+ti, an ākhyāta verb.

(gp) Ubhinnaṃ devamanussānaṃ pasādaṃ Buddhō labhati.

[LT] Of both, of deities and men, devotion, Buddha, gets.

i.e. Buddha gets devotion of both deities and men.

(lp) Bhikkhu Ubhosu, Ubhesu samatha, vipassanābhāvanāsu kusalo hoti. [kusalo-skilled]

[LT] Monk, in both, in samatha & vipassanā meditations, skilled.

i.e. The monk is skilled in both samatha & vipassanā meditations.

Dvaya-a group of two, couple, both. Taya-group of three, trio.

(Neuter gender, **a**-ending, **both numbers applicable**)

(ns) Dvayaṃ nāmañca rūpañca aniccaṃ. [nāmañca=nāmaṃ ca, rūpañca=rūpaṃ ca. Re: 31]

[LT] Both, nāma (mental phenomenon), also, matter, also, impermanent.

i.e. Both mental phenomenon and physical phenomenon is anicca.

(np) Dvayāni puññapāpāni kammāni loke santi. [santi=asa-to be+anti, See Sutta 506]

[LT] Both, wholesome (virtuous), unwholesome (sinful), kammās, in the world, are. **i.e.** There are both wholesome and unwholesome kammās in the world.

(as) Dvayaṃ nāmañca rūpañca aniccato bhikkhu passati.

[LT] To both, to nāma (mental phenomenon), also, to matter, also, as impermanent, monk, sees.

i.e. The monk sees both mental phenomenon and physical phenomenon as anicca.

(ap) Dvaye, Dvayāni sammutiparamatthasaccāni buddho deseti.

[LT] To both, sammuti (conventional) truth and paramattha (ultimate) truths, Buddha, teaches.

i.e. Buddha teaches both conventional truth and ultimate truths.

(is) Dvayena puññapāpena kammēna sattā sukhadukkhaṃ anubhavanti.

[LT] By both, puñña (wholesome) pāpa (unwholesome), by kamma, beings, to happiness and suffering, experience. **i.e.** Beings experience happiness and suffering by both wholesome and unwholesome kammās.

(ip) Dvayehi, Dvayebhi puññapāpehi kammēhi sattā sukhadukkhaṃ anubhavanti.

(ds) Cetanā Dvayassa kusalā'kusalassa kamma paccayo hoti.

[LT] Volition, of both, wholesome and unwholesome, of kamma, cause, is. **i.e.** Volition (intent) is the cause of both wholesome and unwholesome kamma.

(dp) Cetanā Dvayānaṃ kusalā'kusalānaṃ kammānaṃ paccayo hoti.

Note: (1) cetanā=volition, intent, mental spur preceding actions, cita-to stir+yu+si, a feminine gender kita noun belonging to kaññā-group. See sutta 553.

(abs) Dvayasmā, Dvayamhā kusalā'kusalakammā aññatra vipāko na uppajjati.

[LT] From both, from wholesome and unwholesome kamma, without, result, not, is. **i.e.** There is no result without both wholesome and unwholesome kammās.

(abp) Dvayehi, Dvayebhi kusalā'kusalakammehi aññatra vipāko na uppajjati.

(gs) Dvayassa nāmarūpassa niccaṃ khayadhammo vayadhammo atthi.

[LT] Of both, of mental and physical phenomenon, always, the nature of fading-out, the nature of passing, is. **i.e.** There is the nature of fading-out and passing of both mental and physical phenomenon.

(gp) Dvayānaṃ nāmarūpānaṃ niccaṃ khayadhammo vayadhammo atthi.

Note: (1) khayadhammo=of the nature of fading-out, khaya-fading+dhamma-of nature (2) vayadhammo-of the nature of passing, vaya-passing, disappearing+dhamma. Both are compound nouns.

(ls) Dvayasmim, Dvayamhi jhānasamāpattiyaṃ buddho abhiramati. [abhi√ramu+a+ti]

[LT] In both, in jhāna and samāpatti, Buddha, enjoys. **i.e.** Buddha enjoys in both jhāna and samāpatti.

(lp) Dvayesu cetovimutti,paññāvimuttisu buddho abhiramati.

[LT] In both, in cetovimutti (mental-liberation) and paññāvimutti (intellectual-liberations), Buddha, enjoys. **i.e.** Buddha enjoys in both mental liberation and intellectual liberations.

Note: abhiramati=specially enjoys, abhi-specially√ramu-to enjoy+a+ti.

Ubhaya-two, both

(Neuter Gender)

(Both singular and plural are applicable)

(ns) Ubhayaṃ nāmarūpaṃ adhuvaṃ. [adhuvaṃ=na-not√dhuva-eternal, adj noun]

[LT] Both, mental and physical phenomenon, impermanent.

i.e. Both mental and physical phenomenon is impermanent.

(np) Ubhayāni nāmarūpāni addhuvāni.

(as) Arahā Ubhayaṃ nāmarūpaṃ addhuvato passati.

[LT] The enlightened saint, to both, to mental and physical phenomenon, as impermanent, sees.

i.e. The enlightened saint sees both mental and physical phenomenon as impermanent.

(ap) Arahā Ubhaye, Ubhayāni nāmarūpāni addhuvato passati. [adhuva-impermanent+to-as]

(is) Ubhayena nāmarūpena sattā jīvanti. [jīvanti=jīva-to live+a+anti]

[LT] By both, by mental and physical phenomenon, beings, live.

i.e. Beings live by means of both mental and physical phenomenon.

(ip) Ubhayehi, Ubhayebhi nāmarūpehi sattā jīvanti.

(ds) Ubhayassa nāmarūpassa avijjā paccayo hoti. [paccayo=cause]

[LT] For both, for mental and physical phenomenon, ignorance, the cause, is.

i.e. Ignorance is the cause of both mental and physical phenomenon.

(dp) *Ubhayesaṃ, *Ubhayesānaṃ nāmarūpānaṃ avijjā paccayo hoti.

(abs) Ubhayasmā, Ubhayamhā nāmarūpapaccayā saḷāyatanaṃ uppajjati.

[LT] From both, from reason of mental and physical phenomenon, six base of consciousness, arises.

i.e. The six base of consciousness arises due to both mental and physical phenomenon cause.

Note: (1) saḷāyatanaṃ=six base of consciousness, cha-six+āyatanaṃ-base+si, **cha** changed to **sa**, **!** is inserted before ā>saḷāyatana. a neuter gender compound noun. See sutta 35, 571.

(abp) Ubhayehi, Ubhayebhi nāmarūpehi saḷāyatanaṃ uppajjati.

(gs) Ubhayassa nāmarūpassa vipāko saḷāyatanaṃ.

[LT] Of both, of mental and physical phenomenon, the result, six base of consciousness.

i.e. The six base of consciousness is the result of both mental and physical phenomenon.

(gp) *Ubhayesaṃ, *Ubhayesānaṃ kusalākusalānaṃ vipāko sukhadukkhaṃ.

[LT] Of both, of wholesome and unwholesome deeds, the result, happiness and suffering.

i.e. Happiness and suffering is the result of both wholesome and unwholesome deeds.

(ls) Ubhayasmim, Ubhayamhi nāmarūpe sattā attato niccato maññanti.

[LT] In both, in mental and physical phenomenon, beings, as atta, as eternal, think.

i.e. Beings think both mental and physical phenomenon as atta and as eternal.

Note: maññanti=think, mana-to think, to aware+ya+anti.

(lp) Ubhayesu nāmarūpesu sattā taṇhādittthīhi upādiyanti.

[LT] In both, in mental and physical phenomenon, beings, with craving and wrong views, hold onto.

i.e. Beings hold onto both mental and physical phenomenon with craving and wrong views.

Note: upādiyanti=hold onto, upa-closely√ ā-very much, intensifier√ dā-to take+i+ya+anti.

Lesson (3)

Ti-three (three genders, *plural only)

Ti (M)

Read the following sentences:

(np) Tayo lokā santi.

[LT] Three, worlds, are. **i.e.** There are three worlds.

(ap) Tayo loke buddho abhijānāti.

[LT] To three, to worlds, Buddha, specially knows. **i.e.** Buddha specially knows three worlds.

(ip) Tīhi, Tībhi kusalavitakkehi buddho niccam viharati.

[LT] With three, with wholesome thoughts, Buddha, always, lives.

i.e. Buddha always lives with three wholesome thoughts.

Note: (1) kusalavitakkehi=with wholesome thoughts, kusala-wholesome+vitakka-thought+hi. (2) niccam-always. adv.

(dp) Tiṇṇaṃ, Tiṇṇannaṃ akusalamūlānaṃ pahānaṃ buddho deseti.

[LT] For three, for the roots of unwholesome things, to the removing, Buddha, teaches. **i.e.** Buddha teaches for removing three roots of unwholesome things.

Note: akusalamūlānaṃ=of roots of unwholesome things, akusala-unwholesome+mūla-root+naṃ.

(abp) Tīhi, Tībhi duccaritehi sappurisā viramanti.

[LT] From three, from bad-conducts, saints, abstain. **i.e.** Saints abstain from three bad-conducts.

(gp) Tiṇṇaṃ, Tiṇṇannaṃ sucaritānaṃ vipāko iṭṭho hoti.

[LT] Of three, of good-conducts, result, pleasant, is. **i.e.** The result of three good-conducts is pleasant.

(gp) Tiṇṇaṃ, Tiṇṇannaṃ duccaritānaṃ vipāko anīṭṭho hoti.

[LT] Of three, of bad-conducts, result, unpleasant, is. **i.e.** The result of three bad-conducts is unpleasant.

Note: (1) duccaritānaṃ=of bad conducts, du-bad√ carita-conduct, character+naṃ. (2) sucaritānaṃ=of good conducts, su-good√ carita-conduct, character+naṃ. (3) iṭṭho=pleasant, likable. isu+ta, a kita noun. See sutta 573 for the structure of this word. (4) anīṭṭho-unpleasant, not likable. na-not√ iṭṭho, a compound noun.

(lp) Tīsu sucaritesu sappurisā ramanti.

[LT] In three, in good-conducts, saints, enjoy. **i.e.** Saints enjoy in (doing) three good-conducts.

Ti (N)

Read the following sentences:

(np) Tīṇi akusalamūlāni vijjanti. Katamāni tīṇi? lobho, doso, moho ca.

[LT] Three, roots of unwholesome things, are. What three? greed, anger, delusion, also. **i.e.** There are three roots of evil. What three? greed, anger and delusion.

(ap) Tīṇi kusalamūlāni bhāvetabbāni, katamāni tīṇi? alobho, adoso, amoho ca.

[LT] To three, to the roots of wholesome things, should be developed, what, three, non-greed, goodwill, wisdom, also. **i.e.** Three roots of virtuous things should be developed. What three? Non-greed, goodwill, and wisdom.

Ti (F)

Read the following sentences:

(np) Tisso sikkhā adhisīlasikkhā, adhicitasikkhā, adhipaññāsikkhā.

[LT] Three, trainings, advanced-moral training, training for development of advanced mind, training for advanced wisdom. **i.e.** There are three kinds of trainings; advanced-moral training, training for the development of advanced mind, training for advanced wisdom.

(ap) Bhikkhūhi Tisso sikkhā sikkhitabbā. [sikkhitabbā=sikkha-to practice+i+tabba+yo]

[LT] By monks, to three, to trainings, should practice. **i.e.** Three-fold trainings should be practiced by monks.

(ip) Tīhi, Tībhi sikkhāhi bhagavato sāvakā sampajjanti.

[LT] With three, with trainings, of Buddha, disciples, endowed with. **i.e.** The disciples of Buddha are endowed with three trainings.

Note: sampajjanti=are endowed with, complete with, sarī-well√ pada-to be+ya+anti.

(dp) Tissannaṃ sikkhānaṃ pāripūriya bhikkhū vāyamanti. [vāyama-to strive+a+anti]

[LT] For three, for trainings, for fulfilling, monks, strive. **i.e.** Monks strive to fulfill three trainings.

(abp) Tīhi, Tībhi sikkhāhi aññā sikkhā na'tthi. [na+atthi]

[LT] From three, from trainings, other, training, not, is. **i.e.** There is no other training except three trainings.

(gp) Tissannaṃ sikkhānaṃ pāripūriyā maggaphalāni bhikkhū sacchikaronti.

[LT] Of three, of trainings, due to fulfilling, path and fruition stages of enlightenment, monks, witness. **i.e.** Due to fulfillment of three trainings, monks witness (achieve) the path and fruition stages of enlightenment.

(lp) Bhikkhū Tīsu sikkhāsu sikkhanti.

[LT] Monks, in three, in trainings, train. **i.e.** Monks train in the three trainings.

Lesson (4)

Catu-four (M)

(Three genders, *plural only)

Read the following sentences:

(np) Cattāro, Caturo satipatthānā saṁvījjanti. [saṁvījjanti=sam√vida-to be+ya+anti]
[LT] Four, mindfulness-meditations, are. **i.e.** There are four mindfulness-meditations.

(ap) Cattāro, Caturo satipatthānā buddhena desitā. (passive voice).
[LT] To four, to mindfulness-meditations, by Buddha, taught. **i.e.** Four mindfulness meditations are taught by Buddha.

Note: desitā=taught, disa-to teach+i+ta, a kita-verb.

(ip) Catūhi, Catūbhi, Catubbhi satipatthānehi bhagavato sāvakā sukhaṁ labhanti.
[LT] By four, by mindfulness-meditations, of Buddha, disciples, to happiness, attain.
i.e. The disciples of Buddha attain happiness by (through) four mindfulness meditations.

(dp) Bhikkhū Catunnaṁ satipatthānānaṁ bhāvanāya vāyamanti.
[LT] Monks, for four, for mindfulness-meditations, for developing, strive.
i.e. Monks strive for developing four mindfulness meditations.

(abp) Catūhi, Catūbhi, Catubbhi satipatthānehi maggaphalāni uppajjanti.
[LT] From four, from mindfulness-meditations, path and fruition knowledge, arise.
i.e. The path and fruition knowledge arise from (the practice of) four mindfulness meditations.

(gp) Catunnaṁ satipatthānānaṁ bhāvitattā buddho buddhattaṁ pāpuṇāti.
[LT] Of four, of mindfulness-meditations, due to having developed, Buddha, to the state of Buddha, attains. **i.e.** Buddha attains Buddhahood for having developed four mindfulness meditations.

Note: (1) bhāvitattā=due to having developed, bhāvita-developed+tta-being+smā-due to. This is a taddhita-noun which consists of three component parts: bhāvita+tta-suffix+smā-case-ending. (2) Buddhattaṁ=to buddhahood, buddha+tta-suffix+am-case-ending. Refer to sutta 360 regarding tta-suffix.

(lp) Catūsu satipatthānesu suppatitthitacittā sukhaṁ labhanti.
[LT] In four, in mindfulness-meditations, those having well-grounded mind, to happiness, attain.
i.e. Those having well-grounded mind in four mindfulness meditations attain happiness.

Note: suppatitthitacittā=of well-grounded mind, su-well√patiṭṭhita-stood, grounded+citta-mind, a compound noun, one extra **p** added per 28.

Catu (N)

Read the following sentences:

(np) Cattāri ariyasaccāni saṁvījjanti.
[LT] Four, noble truths, are. **i.e.** There are four noble truths.

(ap) Cattāri ariyasaccāni buddho deseti.
[LT] To four, to noble truths, Buddha, teaches. **i.e.** Buddha teaches four noble truths.

(ip) Catūhi, Catūbhi, Catubbhi vesārajjehi samannāgato tathāgato.

[LT] With four, with spiritual valiant-stages, blessed with, Buddha. **i.e.** Buddha is blessed with four valiant spiritual-stages.

Note: vesārajja=being brave and unreserved, visārada-brave, being without reservation+nya+hi, a taddhita-noun. See sutta 360 regarding this suffix.

(dp) Catunnaṃ ariyasaccānaṃ adassanā evaṃ dīgha'maddhānaṃ amhehi sandhāvitaṃ.

[LT] For four, for noble truths, for reason of not seeing, thus, long, journey of life, by us, wandered. **i.e.** We had been wandering in the long journey of life for not seeing the four noble truths.

Note: sandhāvitaṃ=wandered around, run around, sarī+well√ dhāvu-to run+i+ta+si, a kita-verb.

(abp) Catūhi, Catūbhi, Catubbhi vacīduccaritehi sappurisā viramanti.

[LT] From four, from bad verbal conducts, saintly people, abstain.

i.e. Saintly people abstain from four bad verbal conducts.

(gp) Buddho Catunnaṃ jhānānaṃ pāragū hoti.

[LT] Buddha, of four, of jhānas, expert, is. **i.e.** Buddha is expert in four jhānas.

Note: pāragū=the one who had gone to the shore. This term metaphorically refers to someone who had accomplished in pursuit of a specific field of knowledge or action. pāra-shore√ gamu-to go+rū+si, a kita-noun, See sutta 534.

(lp) Catūsu jhānesu buddho abhiramati.

[LT] In four, in jhānas, Buddha, enjoys. **i.e.** Buddha enjoys in four jhānas.

Catu (F)

Read the following sentences:

(np) Catasso itthiyo bhikkhniyo ca vihāraṃ āgacchanti.

(ap) Catasso appamaññā bhagavā deseti.

[LT] To four, to meditation of immeasurables, Buddha, teaches. **i.e.** Buddha teaches four immeasurable meditations. [See abhidhamma, meditation section regarding these four meditations]

Note: appamaññā=immeasurables, a-without√ pa√ mā-to measure+nya+yo, a kita-verbal noun.

(ip) Catūhi, Catūbhi, Catubbhi samādhibhāvanāhi bhikkhu abhiññā sacchikaroti.

[LT] By four, by developing four modes of concentration, monk, special knowledge, witness, i.e. attains.

i.e. Monk witnesses the special knowledge by developing four modes of concentration.

Note: (1) samādhibhāvanā=concentration development, samādhi-concentration+ bhāvanā-act of developing+si, a compound noun. (2) abhiññā=special knowledge which comprise psychic capacities and the fourth stage of fruition knowledge where the process of enlightenment culminated. abhi-specially√ñā-to know+kvi. Kvi-suffix is erased and one extra ñ added to the root. Note that both bhāvanā and abhiññā belong to kaññā-group nouns and samādhi belongs to aggi-group nouns.

(dp) Catassannaṃ parisānaṃ anukampāya buddho dhammaṃ deseti.

[LT] Of four, of assemblies, for being compassionate, Buddha, to dhamma, teaches.

i.e. Buddha teaches dhamma out of compassion to four kinds of assemblies.

(abp) Catūhi, Catūbhi, Catubbhi vipattīhi ariyapuggalā muccanti.

[LT] From four, from failures, enlightened saints, free.

i.e. Enlightened saints are free from four kinds of failures.

Note: vipatti=failure, ruination, vi-out of order√ pada-to be+ti+si, a kita-noun belonging to ratti-group nouns.

(dp) Catassannaṃ parisānaṃ ajjhāsayāṃ oloketvā buddho dhammaṃ deseti.

[LT] Of four, of assemblies, inner mental tendencies, having investigated, Buddha, to dhamma, teaches.

i.e. Buddha teaches dhamma after investigating inner mental tendencies of four assemblies.

Note: oloketvā=having looked in, ava-in depth√ loka-to see+i+tvā-having, a kita-verb.

(lp) Catūsu parisāsu buddho dhammaṃ deseti.

[LT] In four, in assemblies, Buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma in four kinds of assemblies.

Four assemblies: (1) Khattiya (Royal) audience, (2) Brāhmin audience (3) House-holder laity audience (4) Monastic audience (Monks and Bhikkhunīs).

Lesson (5)

Pañca-five (M, N, F)

Three genders, *Plural only.

Note: From pañca to all upward numerical nouns can be used with any corresponding words regardless of any gender. For example: pañca purisā, pañca itthiyo, pañca cittāni etc.

(np) Pañca upādānakkhandhā saṁvijjanti.

[LT] Five, aggregates of attachment, are. **i.e.** There are five aggregates of attachments.

(ap) Pañca upādānakkhandhe vipassako aniccato anupassati.

[LT] To five, to aggregates of attachment, meditator of vipassanā-meditation, as anicca, repeatedly sees.

i.e. Vipassanā-meditator repeatedly sees five aggregates of attachment as anicca.

(ip) Yebhuyyena loke sattā Pañcahi kāmagunehi niccaṁ abhiraṁanti. kusalesu pamajjanti.

[LT] Mostly, in the world, beings, with five, with sensual pleasures, always, specially enjoy, in wholesome things, forget.

i.e. Beings in the world mostly enjoy with five sensual pleasures always and forget in (doing) wholesome (virtuous) things.

(dp) Bhikkhu Pañcannaṁ indriyānaṁ bhāvanāya kammaṭṭhānaṁ bhāveti.

[LT] Monk, to five, to positive mental faculties, for development, to meditation, practice.

i.e. Monk practices meditation in order to develop five positive mental faculties.

(abp) Pañcahi kāmagunehi buddho vimuccati.

[LT] From five, from sensual pleasures, Buddha, liberated.

i.e. Buddha is free from (the influences of) five sensual pleasures.

(gp) Pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sagge opapātiko hoti.

[LT] Of five, of down-ward, of fetters, due to eradication, in heaven, a being of spontaneous-birth, is.

i.e. Due to eradication of five down-ward fetters, (one) becomes a being of spontaneous birth (in heaven).

Note: (1) orambhāgiyaṁ=relating to downward segment of life, oraṁ-downward√bhāga-segment+iya+am, a taddhita-noun. (2) saṁyojanānaṁ=of fetters, saṁ-well√yuja-to bind+yu+naṁ. (3) parikkhayā=due to eradication. pari-all around, completely√khī-to have no more+na+smā=due to, for reasons of. smā changed to ā by rule of sutta 108.

(lp) Vipassako Pañcasu upādānakkhandhesu udayabbayānupassī viharati.

[LT] Vipassanā-meditator, in five, in aggregates of attachment, seeing the arising and passing, lives.

i.e. A vipassanā-meditator lives seeing the arising and passing of the five aggregates of attachments.

Note: (1) vipassako=vipassanā-meditator, vi-specially√disa-to see+ṇvu+si. a kita-noun belonging to purisa-group (2) upādānakkhandhesu=in aggregates of attachment, upādāna-attachment+khadha-aggregates+su. a compound noun, purisa-group (3) udayabbayānupassī=the one who reflects on the arising and passing, udaya-arising√vaya-passing+ anu-repeatedly+disa-to see. This root changed to passa+ṇī-habitually+si, a kita noun belonging to daṇḍī-group nouns.

Lesson (6)**Satṭhi-sixty**

(Feminine gender, both numbers)

Note: The corresponding modified-noun words are in plural case even though its corresponding modifier numerical noun is a singular. See such words being shown underlined in all singular cases. This is an unusual, distinctive pattern of such numerical nouns which are against the basic rule of syntax.

Read the following sentences:

(ns) Satṭhi bhikkhū tevijjā.

[LT] Sixty, monks, tevijja-monks.

i.e. Sixty monks are tevijja-monks (those who have attained three kinds of super-knowledge).

(np) satṭhi, satṭhiyo bhikkhū tevijjā.

(as) Satṭhim purise passati.

(ap) satṭhiyo purise passati.

(is) Satṭhiyā bhikkhūhi saha buddho vasati.

(ip) satṭhihi-satṭhībhi bhikkhūhi saha buddho vasati.

(ds) satṭhiyā purisānaṃ dhanam rājā deti.

(dp) satṭhīnaṃ bhikkhūnaṃ bhattam upāsakā denti.

(abs) Satṭhiyā gāmehi naro apakkamati.

(abp) satṭhihi-satṭhībhi gāmehi bhikkhū apakkamanti.

(gs) satṭhiyā bhikkhūnaṃ sīlam parisuddham hoti.

[LT] Of sixty, of monks, morality, pure, is. **i.e.** The morality of sixty monks is pure.

(gp) satṭhīnaṃ bhikkhūnaṃ sīlam parisuddham hoti.

(ls) Satṭhiyaṃ vihāresu bhikkhū ca sāmaṇerā ca viharanti.

(lp) satṭhīsu vihāresu bhikkhū viharanti.

Note: Most easily understandable sentences are left untranslated. Note that there is only a plural case-ending in all corresponding modified nouns for both cases which is a bit different from other ordinary nouns. Even though this is not a strictly fixed pattern, it is nonetheless **found in numerical nouns starting from vīsa (twenty) to navuti (ninety)**.

Lesson (7)

ti-suffixed numerical nouns

Any numeral noun ending in "ti" affix such as **Vīsati**, **Sattati**, **Asīti** and **Navuti** are of feminine gender, ***singular**, ratti-group.

Vīsati-twenty

(Feminine gender, ***Singular only**)

Read the following sentences:

(ns) Vīsati bhikkhusahassāni arahattaṃ pāpuṇiṃsu. [pāpuṇiṃsu=reached, attained]

[LT] Twenty, monks in thousands, to the state of arahanta-sainthood, achieve.

i.e. Twenty-thousand monks attained to arahanta-sainthood. [pāpuṇiṃsu=pa√apa-to reach+uṇā+uṇ]

(as) Vīsatiṃ bhikkhū puriso passati.

(is) Vīsatiyā bhikkhūhi saha puriso araṇṇe dhammaṃ carati.

[LT] With twenty, with monks, together, man, in the forest, to dhamma, practices.

i.e. Man practices dhamma in the forest together with twenty monks.

(ds) Vīsatiyā bhikkhūnaṃ upāsako dānaṃ deti.

(abs) Vīsatiyā gāmehi rājā āyaṃ labhati.

[LT] From twenty, from villages, king, revenue, gets. i.e. King gets revenue from twenty villages.

(gs) Vīsatiyā bhikkhūnaṃ vattaṃ sāmaṇerā karonti.

[LT] Of twenty, of monks, to necessary caretaking, novices, do. i.e. Novices do the necessary care-taking of twenty monks.

Note: vatta-necessary care-taking duty mentioned and prescribed in the vinaya texts.

(ls) Vīsatiyaṃ bhikkhūsu manussā pasīdanti.

Note: Though vīsa is singular by itself, its corresponding modified nouns are mostly in plural. Note this outstanding fact which is similar to saṭṭhi. For sattati (seventy), asīti (eighty), navuti(ninety), similar sentence patterns can be written as shown in these numerical nouns.

Lesson (8)**Sata-hundred****(Note:** Neuter gender, a-ending, Both Numbers)

Read the following sentences:

(ns) Ekaccānaṃ manussānaṃ **Sataṃ** āyuppamānaṃ hoti.[LT] Of some, of men, a hundred, life-measure, is. **i.e.** The life expectancy measure of some men is one hundred.(np) Ekaccānaṃ manussānaṃ **Satā**, **Satāni** āyūni honti.(as) Āyasmā sārīputto **Sataṃ** kappe pubbenivāsānussatiñāṇena anussarati.[LT] Venerable, sārīputta, for a hundred, for worlds, by means of psychic-capacity of recalling the past lives, remembers. **i.e.** Venerable Sārīputta remembers (various existences in) a hundred world by means of psychi-capacity of recalling the past lives.(ap) Āyasmā sārīputto **Sate**, **Satāni** kappāni pubbenivāsānussatiñāṇena anussarati.**Note:** pubbenivāsānussatiñāṇena=by super-knowledge which can recollect past lives, pubbe-in the past+nivāsa-lived life+ anussati-recollection+ñāṇa-knowledge+nā-by, a compound noun.(is) **Satena** kītaṃ.[LT] By a hundred, bought. **i.e.** (It was) bought by a hundred.(ip) **Satehi**, **Satebhi** kītaṃ.(ds) Upāsako **Satassa** bhikkhusaṃghassa dānaṃ deti.[LT] Male-devotee, for a hundred monk community, charity, offers. **i.e.** Male-devotee offers charity for a community of hundred-monk.(dp) Upāsakā **Satānaṃ** bhikkhūnaṃ dānaṃ denti.(abs) **Satasmā**, **Satamhā**, gāmā rājā suṅkaṃ labhati.[LT] From hundred, from village, king, to tax, gets. **i.e.** King gets tax from a hundred village.(abp) **Satehi**, **Satebhi** gāmehi rājā suṅkaṃ labhati.(gs) **Satassa** inassa hetu naro bandhiyati. [ina-debt][LT] Of a hundred, of debt, due to, man, jailed. **i.e.** Man gets jailed due to a hundred debt.(gp) **Satānaṃ** kaḥāpanānaṃ hetu naro bandhiyati. [kaḥāpaṇa-cash, money][LT] Of hundreds, of money, due to, man, jailed. **i.e.** Man gets jailed due to hundreds of money.(ls) **Satasmim**, **Satamhi** kappe mahābrahmā tiṭṭhati.[LT] In a hundred, in the world, great god, exists. **i.e.** Great god exist in (the life-span of) a hundred world.(lp) **Satesu** kappesu mahābrahmā tiṭṭhati.

Lesson (9)

Asaṅkhyeya-countless, infinity, Aeon

(Neuter gender, a-ending, Both Numbers)

Read the following sentences:

(ns) Asaṅkhyeym̐ kappam̐ brahmānam̐ āyu hoti.

[LT] For an aeon, for the world, of gods, life-span, is. **i.e.** The life span of god is for one aeon of the world.

Note: asaṅkhyeyam̐=not countable, a-not√sam-well√+khyā-to count+nya-to be+si, a kita-noun, See sutta 541 about this suffix.

(np) Asaṅkhyeyāni kappāni brahmānam̐ āyūni honti.

(as) Chaḷabhiñño bhikkhu Asaṅkhyeyam̐ kappam̐ pubbe nivāsam̐ anussarati.

[LT] Who possessed six psychic-powers, monk, for an aeon, for the world, in the past, to life, recalls. **i.e.** The monk who possessed six-psychic powers recalls the past lives (spanning) for one aeon of the world.

Note: chaḷabhiñño=the one who has six abhiññā, cha-six+abhiñño, a compound-noun. **!** is inserted by rule 35.

(ap) Chaḷabhiññā bhikkhū Asaṅkhyeye, Asaṅkhyeyāni kappāni pubbe nivāsam̐ anussaranti.

[LT] Who possessed six psychic-powers, monks, for aeons, for the worlds, in the past, to life, recall. **i.e.** The monks who possessed six-psychic powers recall the past lives (spanning) for aeons of the worlds.

(is) Sattānam̐ atītajāti Asaṅkhyeyena kappena gaṇetum̐ na sakkoti.

[LT] Of beings, to past life, with aeon, with the world, to count, not, possible.

i.e. It is not possible to count the past life of beings by term of aeon of the world.

Note: (1) atītajāti=past life, atīta-past+jāti-life, a compound noun. (2) gaṇetum̐=to count, gaṇa-to count+i+turn, a kita-verb. (3) sakkoti-is able. saka-to be able+o+ti.

(ip) Sattānam̐ atītajātiyo Asaṅkhyeyehi, Asaṅkhyeyebhi kappehi gaṇetum̐ na sakkoti.

[LT] Of beings, to past lives, with aeons, with the worlds, to count, not, possible.

i.e. It is not possible to count the past lives of beings by terms of aeons of the worlds.

(ds) Asaṅkhyeyassa mahājanassa buddhā anukampanti.

[LT] For countless, for people, Buddha, feel compassion. **i.e.** Buddhas feel compassion for countless people.

(dp) Asaṅkhyeyānam̐ sattānam̐ buddhā anukampanti.

[LT] For countless, for beings, Buddhas, feel compassion. **i.e.** Buddhas feel compassion for countless beings.

(abs) Asaṅkhyeyasmā, Asaṅkhyeyamhā jātiparamparā buddho vimuccati.

[LT] From countless, from series of rebirths, Buddha, free. **i.e.** Buddhas is free from countless series of rebirths.

Note: jātiparamparā=a continuous series of rebirths, jāti-rebirth+param̐-to other rebirth+apara-other rebirth+smā-from, a compound noun.

(abp) Asaṅkhyeyehi, Asaṅkhyeyebhi vattadukkhehi buddho vimuccati.

[LT] From countless, from cycles (vaṭṭa) of suffering, Buddha, free. **i.e.** Buddha is free from countless cycles of sufferings (vaṭṭa is also called saṃsāra-cycles of rebirths).

Note: vattadukkhehi=from the cycles of suffering, vaṭṭa-cycles+dukkha-suffering+hi, a compound noun.

(gs) Asaṅkhyeyassa pāramīñāṇassa vasena buddho dhammaṃ deseti.

[LT] Of countless, of pāramī-ñāṇa, by power of, Buddha, to dhamma, teaches. **i.e.** Buddha teaches dhamma by the power of countless pāramī-ñāṇa (wisdom acquired as a result of countless noble deeds performed in the previous past lives by our Buddha as a bodhisatta).

Note: pāramīñāṇassa=of knowledge acquired through fulfillment of noble deeds called pāramī, pāramī-the noble, selfless deeds of bodhisatta+ñāṇa-knowledge+sa, a compound noun.

(gp) Asaṅkhyeyānaṃ pāramīñāṇānaṃ vasena buddho dhammaṃ deseti.

(ls) Asaṅkhyeyasmim, Asaṅkhyeyamhi kappe bodhisatto pāramiyo pūresi.

[LT] In countless, in the worlds, Buddha-to-be, selfless noble deeds, fulfilled.

i.e. The Buddha-to-be fulfilled (i.e. performed) selfless noble deeds in the countless worlds.

(lp) Asaṅkhyeyesu kappesu bodhisatto pāramiyo pūresi.

Note: (1) pāramī=noble deeds fulfilled by Buddha-to-be aspirants in the past countless lives. parama-holy men+ī-deeds, a taddhita-noun belonging to nadī-group. (2) pūresi=fulfilled, pūra-to fulfill+ṇe+ī, an ajjattanī-mode ākhyāta-verb. **ṇ** of **ṇe** affix is erased. **ī** is shortened to **i** and **s** is inserted.

Lesson (10)

The Ordinal Nouns Reader

Paṭhama-the first (M)

(Masculine gender, a-ending, *singular only)

Read the following sentences:

(ns) Abhikkantā bhante ratti. nikkhanto Paṭhamo yāmo.

[LT] Gone, Lord Buddha, the night, passed, the first, phase.

i.e. Lord Buddha, the night is already past and the first part of the night is gone.

(as) Bhikkhu Paṭhamam jhānam *upasampajja viharati.

[LT] Monk, to the first, to jhāna, having attained, dwells.

i.e. The monk dwells having attained to the first jhāna.

Note: *upasampajja=having attained, upa-closely√sañ-well√pada-to go+tvā-having, a gerund kita-verb. **m** of sañ changed to **m** per 31. The final vowel of the root erased per 521>upasam√pad+tvā. **tvā** changed to **ya** per 597> upasam+pad+ya. **dya** changed to **j** per 269 and augmented> upasampajja (This verb is a frequently found verb in the Pāli texts).

(is) Iminā Paṭhamena thānena bahum apuññaṃ pasavati.

[LT] With this, with first, with factor, much, demerit, increases.

i.e. Much demerit (unwholesome nature) increases by ways of this first factor.

(ds) Bhagavā Paṭhamassa jhānassa lābhī hoti.

[LT] Buddha, of the first, of jhāna, used to attain, is.

i.e. Buddha is used to attain the first jhāna.

(abs) Bhagavā Paṭhamasmā, Paṭhamamhā jhānā vuṭṭhahitvā dutiyaṃ jhānam samāpajjati

[LT] Buddha, from the first, from jhāna, having come out, to the second, to jhāna, enters.

i.e. Having come out of the first jhāna, Buddha enters into the second jhāna.

(gs) Bhagavā Paṭhamassa jhānassa anantarā dutiyaṃ jhānam samāpajjati.

[LT] Buddha, of the first, of jhāna, following, to the second, to jhāna, enters.

i.e. Buddha enters to the second jhāna following the first jhāna. [anantā-at immediate moment, following].

(ls) Rattiyā Paṭhamasmim, Paṭhamamhi yāme buddho devānaṃ dhammaṃ deseti.

[LT] Of night, in the first, in part, Buddha, for deities, to dhamma, teaches.

i.e. In the first segment of the night, Buddha teaches dhamma to deities.

Dutiya-the second

(Masculine gender, a-ending, both singular & plural)

Read the following sentences:

(ns) Ayam Dutiyo vimokkha hoti.

[LT] This, the second, vimokkha (a liberated mental state during deep meditation), is. i.e. This is the second vimokkha.

(np) Buddhassa yamakapāṭihāriye Dutiyā rasmiyo purimāya rasmiyā ekakkhaṇe viya honti.
[LT] Of Buddha, at times of performing twin-miracles, the second, spectrum of rays, with previous, with rays, at the same moment, like, are.

i.e. The previous spectrum of rays and the next spectrum of rays seem to occur like at the same moment when performing twin-miracles of Buddha.

Note: (1) yamakapāṭihāriye=at (the moment of performing) twin miracles, yamaka-twin, pair+pāṭihāriya-miracle+e is derivative of smim-at, a compound noun. (2) rasmiyo-rays, a noun belonging to ratti-group. (3) ekakkhaṇe-at one the same moment.

(as) Bhikkhu Dutiyam jhānam upasampajja viharati.

[LT] Monk, to the second, to jhāna, having attained, lives. **i.e.** The monk lives having attained the second jhāna.

(ap) Ime Dutiye samanabrahmaṇe ahaṃ vadāmi.

[LT] To these, to the second, to ascetics and brāhmins, I, say. **i.e.** I say to these second (types of) ascetics and brāhmins.

(is) Bhikkhu Dutiyena hatthena pattam gaṇhāti.

[LT] Monk, with the second, with hand, to bowl, takes. **i.e.** The monk takes the bowl with the second hand.

(ip) Sāmaṇerā Dutiyehi, Dutiyebhi therehi saha vihāram gacchanti.

[LT] Novices, with the second, with senior monks, together, to temple, go. **i.e.** The novices go to temple together with the second senior monks.

(ds) Upāsikā Dutiyassa bhikkhuno cīvaram deti.

[LT] Female-devotee, for the second, for monk, to the robe, offers. **i.e.** Female-devotee offers the robe for the second monk.

(dp) Upāsikā Dutiyānam bhikkhūnam cīvaram deti.

(abs) Purisā Dutiyasmā, Dutiyamhā, gāmā paccāgacchanti.

[LT] Men, from the second, from village, return. **i.e.** Men return from the second village.

(abp) Purisā Dutiyehi, Dutiyebhi gāmehi paccāgacchanti.

(gs) Coro Dutiyassa purisassa gehe coreti.

[LT] Thief, of the second, of man, in home, steals. **i.e.** The thief steals in the home of the second man.

(gp) Corā Dutiyānam purisānam gehesu dhanam corenti.

(ls) Dutiyasmim, Dutiyamhi, vihāre bhikkhu viharati.

(lp) Dutiyesu vihāresu bahū bhikkhū viharanti.

Dutiya

(Neuter gender, a-ending, both numbers)

Read the following sentences:

(ns) Dutiyam cittam tatiyassa cittassa anantrapaccayena paccayo hoti.

[LT] The second, mind, of the third, of mind, by means of immediate-cause, the supporting-cause, is. **i.e.** The second mind is the supporting-cause of the third mind by means of being immediate-cause.

(np) Dutiyāni cittāni tatiyassa cittassa anantrapaccayena paccayā honti.

(as) Dutiyam cittam paṭicca tatiyam cittam uppajjati.

[LT] To the second, to mind, having based on, the third, mind, arises.

i.e. The third mind arises based on the second mind.

Note: paṭicca=based on, pati√ i-to go, to be+tvā, a kita verb which is frequently found. This verb serve as a conjunction. It means “based on, on account of, regarding”.

(ap) Dutīye, Dutiyāni cittāni paṭicca tatiyam cittam uppajjati.

(is) Dutiyena cittena vinā tatiyam cittam na uppajjati.

[LT] With the second, with mind, without, the third, mind, not, arises.

i.e. The third mind does not arise without the second mind.

(ip) Dutīyehi, Dutīyebhi cittehi vinā tatiyam cittam na uppajjati.

Dutiyā

(Feminine, ā-ending, Both Numbers)

Read the following sentences:

(ns) Dutiyā viññānathiti vijjati.

[LT] The second, stations of consciousness, is. **i.e.** There is the second station of consciousness.

(np) Dutiyāyo viññānathitiyo vijjanti.

Note: (1) vijjati-is, has, vīda+ya+ti. (2) **viññānathiti**=the station of consciousness where the consciousness occurs in the form of physical manifestation in a specific existence such as in human or in animal or in divine world, viññāna-consciousness+thiti-station, ground, a compound noun belonging to ratti-group. (Saṅgīti-sutta, Dīghanikāya Pāli texts)

(as) Dutiyam vedanam naro vedeti.

(ap) Dutiyāyo vedanāyo naro vedeti.

(is) Dutiyāya bhāriyāya saha puriso viharati.

(ip) Dutiyāhi, Dutiyābhi bhāriyāhi saha purisā viharanti.

Note: Bhāriyā=wife, a kaññā-group noun.

(ds) Dutiyāya itthiyā dhanam puriso deti.

(dp) Dutiyānam itthīnam purisā dhanam denti.

(abs) Dutiyāya disāya vāto vāyati.

[LT] From the second, from direction, the wind, blows. **i.e.** The wind blows from the second direction.

(abp) Dutiyāhi, Dutiyābhi disāhi vātā vāyanti.

Note: Disā=direction, a kaññā-group noun.

(gs) Dutiyāya nāvāya majjhe bhikkhu nisīdati.

[LT] Of the second, of boat, at the center, monk, sits. **i.e.** The monk sits at the center of second boat.

(gp) Dutiyānaṃ itthīnaṃ rūpakāye purisā upādiyanti.

[LT] Of the second, of women, at the body, men, infatuated with.

i.e. Men are infatuated with the body (bodily beauty) of the second women.

(ls) Dutiyāya, Dutiyāyaṃ itthiyaṃ puriso upādiyati.

(lp) Dutiyāsu itthīsu purisā upādiyanti.

Note: upādiyati=hold onto, attached to, upa-closely√ ā-intensifier√ dā-to take+i+ya+ti, an ākhyāta verb which is frequently found.

Catutthī-the fourth

(Feminine gender, ī-ending, singular & plural)

Read the following sentences:

(ns) Catutthī viññānathiti saṃvijjati. [saṃ√ vida-to be+ya+ti]

[LT] The fourth, station of consciousness, is. **i.e.** There is the fourth station of consciousness.

(np) Catutthiyo viññānathitiyo vijjanti.

(as) Catutthiṃ puccham buddho visajjati. [visajjet=answers, vi√ sajja-to answer+ṇe+ti]

[LT] To the fourth, to question, Buddha, answers. **i.e.** Buddha answers the fourth question.

(ap) Catutthiyo pucchāyo buddho visajjati.

(is) Catutthiyā gabbhāvokkantiyā buddho vijāyati.

[LT] By the fourth, by conception, Buddha, borns. **i.e.** Buddha is born by (mode of) the fourth conception.

(ip) Catutthīhi, Catutthībhi gabbhāvokkantīhi bodhisattā upapajjanti.

[LT] By the fourths, by conceptions, Buddha-to-be, born. **i.e.** Buddhas-to-be were born by (mode of) the fourth conceptions.

Note: gabbhāvokkanti=descending into the womb, conception, gabbha-to the womb+avakkanti-act of descending. [avakkanti=ava-down√ kamu-to go+ti-act of]. A compound noun belonging to ratti-group. (See saṅgīti-sutta, Dīghanikāya Pāli texts to learn about various modes of conception).

(ds) Catutthiyā viññānathitiyā jhānaṃ paccayo hoti. [paccayo=cause]

[LT] For the fourth, for station of consciousness, jhāna-consciousness, the cause, is.

i.e. The jhāna-consciousness is the cause of fourth station of consciousness.

(dp) Catutthīnaṃ viññānathitīnaṃ jhānaṃ paccayo hoti.

(abs) Catutthiyā gabbhāvokkantiyā aññatra buddho na vijāyati.

[LT] From the fourth, from conception, except, Buddha, not, born.

i.e. Buddha does not born except by mode of the fourth conception.

(abp) Catutthīhi, Catutthībhi gabbhāvokkantīhi aññatra buddhā na vijāyanti.

(gs) Catutthiyā gabbhāvokkantiyā dhammatā anacchariyā hoti.

[LT] Of the fourth, of conception, nature, repeatedly astonishing, is.

i.e. The nature of fourth (mode of) conception is repeatedly astonishing.

Note: anacchariyā=again and again amazing, anu-repeatedly+acchariyā-amazing+si.

(gp) Catutthīnaṃ gabbhāvokkantīnaṃ vasena buddhā manussattaṃ āgacchanti.

[LT] Of the fourth, of conceptions, by means of, Buddhas, to human-life, come.

i.e. Buddhas come to human-life by means of the fourth (mode of) conception.

Note: manussattaṃ=to humanhood, manussa-human+ta-being+aṃ-to, a taddhita-noun. See sutta 360.

(ls) Catutthiyā, Catutthiyaṃ viññānathiyaṃ subhakiṇhā devā uppajjanti.

[LT] In the fourth, in station of consciousness, those called subhakiṇha, deities, are. **i.e.** Those deities called subhakiṇha are (classified) in the fourth station of consciousness.

(lp) Catutthīsu viññānathitīsu subhakiṇhā devā vijjanti.

[LT] In the fourth, in stations of consciousness, those called subhakiṇha, deities, are. **i.e.** In the fourth station of consciousness, there are deities called subhakiṇha.

Lesson (11)

Indeclinable Words (Abyaya) Reader (Genderless, Changeless Words)

Suffixes of location, place and position

Tra-suffixed words

sabbattra-in all locations, at all places, everywhere [sabba+tra].

Sabbatra pathavī atthi.

[LT] At all locations, earth, is. **i.e.** There is earth in all locations

Note: pathavī=earth, nadī-group feminine gender noun.

Sabbatra loke cattāro mahābhūtā atthi.

[LT] At all locations, in the world, four, great elements, is. **i.e.** There are four great elements in all locations in the world.

yatra-where, at non-specific place (indefinite reference) [ya+tra].

tatra-at that place, there[ta+tra].

USAGE

(1) These two are sometimes used in paired sentence-structure as correlatives to each other.

Paired usage example:

Yatra buddho viharati. Tatra manussā upagacchanti.

[LT] Where, Buddha, lives. there, men, approach, is. **i.e.** Men approach to where Buddha lives.

Yatra udakam atthi. Tatra rukkhā vaḍḍhanti.

[LT] Where, water, is. there, trees, grow. **i.e.** Trees grow wherever there is water.

(2) Sometimes they are used independently in various style of structure.

In that case, yatra is more like an initial word in the expression of exclamation either as surprise, strong censure, sadness, regret or joy. In such expression, it is followed by twin nipāta-particles **hi** and **nāma**. In this expression, combination of three words comprising "yatra hi nāma" are mere expression of surprise. In such case, the verb is in future-mode. See the verbs shown underlined.

One example:

e.g. Yatra hi nāma buddho sakavādam ṭhapessati. paravādena pavāressati. [future-mode verbs]

[LT] Lo! Buddha, to one's own view, will set aside. with other's view, will invite. **i.e.** It is indeed amazing that Buddha has set aside his views but invite with other's view (so that a critical and meaningful dialogue can start between people of the two differing views).

itaratra-at other place, somewhere else [NSP]. [itara-other+tra-at].

e.g. Uppāḍakkhaṇe cittaṃ balavaṃ. na pana itratra.

[LT] At the moment of arising, the consciousness, powerful. not, but, at other moment.

i.e. The consciousness is powerful at the moment of arising but not so at another moment (of passing away).

atra-at that place [**eta** changes into **a** by 232] [eta+tra].

e.g. **Atra** bhavaṃ nisīdatu!

[LT] There, venerable, sit. **i.e.** Sit there venerable!

amutra-at such and such place [amu+tra].

e.g. **Amutra** āsiṃ evaṃ nāmo evaṃ gotto. [āsiṃ-was, asa-to be+iṃ, ajjattanī-mode verb]

[LT] In such and such life, was, such-named, of such-caste. **i.e.** I had been in such and such a life, being such-named, being of such caste.

aññatra-(a) somewhere else, at other place, [añña+tra].

e.g. **Aññatra** pana ñāpanatthe hoti.

[LT] At other place, but, in the meaning "to know", is. **i.e.** (The meaning of this word) means "to know" at other places (of Buddhist texts).

Note: ñāpanatthe=in the meaning of informing, ñāpana-letting known, informing+attha-meaning+smiṃ.

(b) Except,

In this meaning, the companion noun word which serve as exclusion, usually ends either in instrumental or ablative singular or plural case, shown underlined to make it more clearly understandable.

Example:

e.g. **Aññatra** buddhena koci na sakkoti.

[LT] Except, with Buddha, someone, not, is able. **i.e.** No one is able except Buddha.

Aññatra buddhasmā koci na sakkoti.

[LT] Except, from Buddha, someone, not, is able. **i.e.** No one is able except Buddha.

kutra-where [**kiṃ** changes to **ku** by 230] [kiṃ+tra].

e.g. **Kutra** Buddhō viharati?

[LT] Where, Buddha, lives. **i.e.** Where does Buddha live?

tha-suffixed words

sabbattha-in all places, everywhere [sabba+tha].

e.g. **Sabbattha** evaṃ datṭhabbāṃ.

[LT] In all places everywhere, thus, should be noted. **i.e.** (It) should be noted thus everywhere.

Note: datṭhabbāṃ=should be noted, disa-to see, to note+tabba-should+si. a kita-verb.

yattha [ya+tha]. tattha [ta+tha] in paired structure:

Yattha buddho viharati. **Tattha** devā pamodanti.

[LT] Where, Buddha, lives, there, deities, happy. **i.e.** Deities, wherever Buddha live, are happy.

ettha [eta+tha].

e.g. **ettha** taṇhā uppajjati. **ettha** taṇhā nivisati.

[LT] Here, craving, arises, here, craving, deeply immerses. **i.e.** Here the craving arises. Here, it deeply immerses.

attha [eta+tha].

e.g. attha taṇhā uppajjati. attha taṇhā nivisati.

[LT] Here, craving, arises, here, craving, deeply immerses. **i.e.** Here the craving arises. Here it deeply immerses.

Special Note: There is one different "attha" which means **attha**-(you) are. (you plural subject, asa-to be+tha, an ākhyāta-verb)

Here, it is structured with the root **asa**-to be. It is the most commonly found word in Pāli texts and is a second person, plural form of ākhyāta verb "atthi".

Example:

Kāya nu'ttha bhikkhave kathāya sannisinnā?

[LT] By what, ?, are, monks, with talk, together sit. **i.e.** Monks!, by which talk (of topic), you are sitting together?

nu'ttha=nu+attha, **nu** is a nipāta-particle signifying a question-mark.

Note: Sannisinnā=sam-together√ni-down√sada-to sit+ta+yo, a kita-verb. See sutta 582 to understand morphological process of this word and **m** of sam changed to **n** anomalously.

aññattha-somewhere else, at other place [añña+tha].

e.g. Tvaṃ gacchāhi aññattha!

[LT] You go somewhere else. **i.e.** You go somewhere else.

kattha-where [Kim is changed into **ka** by 229] [kim+tha].

kuttha-where [Kim is changed into **ku** by 230] [kim+tha].

e.g. Kattha buddho viharati?

Kuttha buddho viharati?

dhi-suffix word

sabbadhi-at all places, in everything, everywhere [NSP] [sabba+dhi].

e.g. Sabbadhi bhagavā vipamutto.

[LT] In all things, the glorious Buddha, is free. **i.e.** Glorious Buddha is free in all things (of attachment).

Note: vipamutto=specially liberated, vi-specially√pa-in various ways√muca-to free+ta+si, a kita-verb.

va-suffix word

kva-where [kim+va].

e.g. kva gato'si tvaṃ? [gato'si=gato+asi, asi=asa+si, an ākhyāta-verb, See sutta 506]

[LT] Where, went, are, you. **i.e.** Where did you go?

Him-suffix word

yahim [ya+him].

tahim-at that place, there [ta+him].

As a usual pattern, these two reference words are used in pairs.

Example:

yahim yahim gacchati puññakammo.

[LT] Where, where, goes, a person of meritorious deed. **i.e.** Wherever a person of meritorious deed goes.

Note: puññakammo=of meritorious deed, puñña-meritorious+kamma-deed+si, a compound noun.

tahim tahim modati kāmakāmī.

[LT] There, there, enjoys, pleasure-wisher. **i.e.** Wishing pleasurable things, he enjoys there.

[Traslation of two paragraphs together] A person who had done meritorious deeds enjoys the pleasant results in every rebirth his good-deeds may took him.

(1) modati=enjoys, muda-to enjoy+a+ti (2) kāmakāmī=wishing pleasure, kāma-pleasure+kamu-to wish+ñī+si, a kita noun.

Note: Yahim-yahim, Tahim-tahim are expression of emphasis. In case an emphatic expression is required, a repetition is always applied in the Pāli texts.

(Verse 1256, Serīsaka-vimānavatthu Pāli text, emphatic repeated use, similar to "wherever").

kuhim-where [Change **kim** into **ku** by 228] [kim+him].

e.g. **Kuhim** puriso gacchati?

Ham-suffixed words

yaham [ya+ham].

taham [ta+ham].

e.g. **yaham** mātā viharati. **taham** tassā putto viharati.

[LT] Where, mother, lives, there, of that mother, son, lives. **i.e.** Where a mother lives, there her son lives.

Kuham-where, **kaham**-where

Kuham buddho viharati?

Kaham tvam viharasi?

Hiñcanam-suffixed word

Kuhiñcanam-where

Kuhiñcanam maraṇadhammo natthi? [natthi=na+atthi]

[LT] Where, death-nature, not, is. **i.e.** Where (on this earth) the nature of death does not exist?

Ha, dha-suffixed words

iha-here, **idha**-here.

Examples:

tasmā **tiha** [iha, t is inserted] bhikkhave tumhehi evaṃ sikkhitabbam.

[LT] Therefore, here in this world, monks, by you, thus, should train. **i.e.** Therefore, monks, you should train thus in this world.

Note: sikkhitabbam=should train, should practice, sikkha-to train+i+tabba-should+si, a kita verb.

idha bhikkhave bhikkhu kāye kāyānupassī viharati.

[LT] Here, monks, the monk, in body, being mindful of body, lives. **i.e.** Monks, a monk here dwells being mindful on the body (without being attached to it by any notion of me and mine).

Note: kāyānupassī=being repeatedly aware of the body, kāya-body+anu-again and again√ disa-to see+ñī+si, a kita noun.

Suffixes of time

dā-sufixed words

sabbadā, sadā-always, at all times.

(a) *thito ahaṃ aṅgulimāla sabbadā.* [thito=stood, stoped. thā-to stand+i+ta+si]

[LT] Stood, I, aṅgulimāla!, permanently. **i.e.** I stood permanently aṅgulimāla!

Note: This means that Buddha had stopped moving in the journey of endless lives but the young criminal named aṅgulimāla is wandering from one life of suffering to another rebirth continuously.

(b) *devatā'nukampito poso sadā bhadraṇi passati.*

[LT] Being protected by deities, person, always, to auspicious things, sees. **i.e.** A person protected by deities always sees auspicious things. [anukampito=protected, anu√kampa+i+ta+si]

yadā-at the time, when.

tadā-at that time, then.

Examples in paired sentence structure:

(1) **yadā & tadā** paired together

(a) *yadā devo vassati. tadā rukkhataṇṇi viruhanti.* [vi√ruha-to grow+a+anti]

[LT] When, the rain, pours. Then, trees and grasses thrive. **i.e.** Trees and grasses thrive when it rains.

(2) **yadā & atha** paired together (**atha** is an equivalent for and replacement of **tadā**)

(a) *yadā ca paccati pāpaṃ, atha dukkhaṃ nigacchati.* [nigacchati=gets, ni√gamu+a+ti]

[LT] When, however, ripens, evil. Then, suffering, gets. **i.e.** When evil-kamma ripens, then (one) gets suffering.

Note: Here ca-particle means however, not also.

(b) *yadā ambho purisa! tvaṃ passeyyāsi bhagavantaṃ, atha amhākaṃ āroceyyāsi.*

[LT] When, hey, man!. you, see, to Buddha. then, to us, tell. **i.e.** Hey man! Tell us when you see Buddha.

Note: āroceyyāsi=you should tell, ā√ruca-to tell+eyyāsi, an ākhyāta verb in sattamī-mode.

(2) **yadā & tasmim samaye** paired together (**tasmim samaye** is equivalent of **tadā**)

(d) *yadā te vīṇāya tantiyo accāyatā honti.*

[LT] When, your, of harp, strings, quite tense, are. **i.e.** When the string of your harps are quite tense.

Note: (1) tantiyo=strings, a ratti-group noun (2) accāyatā=too tense, tight, ati-very much+āyata-tight+yo, a noun.

api nu te vīṇā tasmim samaye saravatī vā kammaññā vā?

[LT] Would, ?, your, harp, at that, at time, melodious, or, fit to play, or.

i.e. Would your harp be melodious or fit to play then?

[Translation of both paragraphs] When the string of your harps are quite tight and (tension of the strings are not in harmonious balance), would your harp then be melodious or even fit (to play at all)?

Note: These are the words said by Buddha to Soṇa, a meditator who puts too much effort into the practice. (1) saravatī=having melodious sound, sara-melodious sound+vanti-having+ī+si, a noun similar to guṇavatī, nadī-group noun. (2) kammaññā=fit to do, suitable to use, kamma+ñya, a taddhita-noun.

Example in non-paired sentence structure:

Yadā bodhisatto mātukucchimhā nikkhamati. Devā paṭhamam paṭiggaṇhanti.

[LT] When, the bodhisatta, from mother's womb, comes out. Deities, first, grab. **i.e.** When bodhisatta comes out of mother's womb, deities first take (him then).

Note: tadā is not directly shown in this sentence but to be known by inference and implication.

kaḍā-when, what time.

Kuḍā-when, what time. (Usually used together with expletive "ssu")

Examples:

Kaḍā

(a) kaḍā saṃyulhā pana te pañcasīkha imā gāthā?

[LT] When, composed, by you, pañcasikha! these, hymns?

i.e. When have you composed these hymns, Pañcasikha?

Note: saṃyulhā=composed, saṃ-well√ ūha-to compose, to prepare+ta+yo, a kīta verb. y is inserted in front of ū, ū is shortened>saṃyuha+ta. h of the root changed to ! >saṃyu!+ta. ta-suffix also changed to h> saṃyulha. Recognized as noun and the rest is as in nominative plural kaññā. See sutta 589 to understand structural change of this word.

Kuḍāssu [kuḍā+ssu, this **ssu** is an enclitic without meaning]

(b) Kuḍāssu nāma imassa dukkhassa nissaraṇam paññāyissati.

[LT] When, of this, of suffering, escape, will be realized?

i.e. When will the escape of (from) this suffering be realized?

Note: nāma is meaningless but it expresses urgent longing of the speaker in this context.

(1) nissaraṇam=escape, exit, ni-out√ sara-to go+yu-act of+si, a kīta noun. (2) paññāyissati=will be clear, be known. pa√ ñā-to know+i+ssati, y is inserted. an ākhyāta verb in bhavissanti future-mode.

aññadā-at other time

e.g. Na hi me aññadā tāya natthipūvā nāma pakkapubbā.

[LT] Not, in fact, for me, at other time, to that, to empty-dessert, so-called, baked before. **i.e.** In fact, I have never had such so-called empty-dessert before baked (for me by my mother).

Note: (1) natthipūvam=non-existent dessert, natthi-not is+pūva-dessert cake+si, a compound noun. (2) pakkapubbā=baked before. pakka-baked, cooked+pubbā-before, a compound noun.

ekadā-at one time, sometimes, once, occasionally.

Examples:

(a) Bhagavato hi paṭhamabodhiyam anibaddhā upaṭhākā ahesum. [ahosum=a√ hū+um]

[LT] For Buddha, in fact, at the initial phase of time after enlightenment, not-permanent, personal assistant, were. **i.e.** In fact, there were no permanent personal assistants for Buddha during the initial time phase of enlightenment.

Note: paṭhamabodhi=paṭhama-first+bodhi-enlightenment. The time passage of Buddha after becoming an enlightened Buddha is often referred to as **bodhi**. This passage is equally divided by 15 so that it covers all those 45 vassa-years of Buddha. Thus, the first fifteen years are called paṭhamabodhi and later two phases of time are called majjhimabodhi and pacchimabodhi respectively.

(b) ekadā nāgasamālo pattacīvaram gahetvā vicari, ekadā nāgito, ekadā upavāṇo

[LT] Sometimes, venerable Nāgasamāla, to bowl and robe, having taken, goes. sometimes, venerable Nāgita, sometimes, venerable Upavāṇa.

i.e. Sometimes, venerable Nāgasamāla takes personal accessories of Buddha such as bowls and robe. Sometimes venerable Nāgita, sometimes venerable Upavāṇa (serve as personal assistant to Buddha). (Mahāvaggaṭṭhakathā commentary)

dācanam-suffixed word

kudācanam-in no time, never [kim+dācanam] (This word is usually used in negative sense which negates any positive).

Examples:

(a) Na hi verena verāni, sammanti'dha kudācanam. [sammanti+idha]

[LT] Not, in fact, by hatred, hostilities, cease, in the world, never. **i.e.** In fact, hostilities never cease by hatred in this world.

Note: sammanti=cease, samu-to cease, to calm+ya+anti, an ākhyāta verb.

(b) Manuñña'meva bhāseyya, nā'manuññaṃ kudācanam.

[LT] to pleasant speech, only, should say, not, unpleasant, never. **i.e.** (One) should say only the pleasant speech, never (should one) say the unpleasant speech.

Note: (1) manuññaṃ=pleasant speech, adj. (2) bhāseyya-should speak. bhāsa-to speak+eyya, an ākhyāta verb in sattamī-mode.

dāni-suffixed word

idāni-just now, at this time [ima+dāni]

Examples:

(a) idāni kho tumhe āyasmanto attamanā hotha. (Assakhaḷuṅkasutta, Aṭṭhakanipāta, Aṅguttaranikāya Pāli text).

[LT] Now, you, venerables, glad, be. **i.e.** Now, be glad you venerables.

Note: (1) attamanā=of one's mind, i.e. joyous, (2) hotha-please be, hū-to be+tha, an ākhyāta verb in pañcamī-mode.

(b) idāni bhante pañcamattāni sakaṭasatāni abhikkantāni.

[LT] Just now, venerable, five-measured, hundred bullock-carts, pass. **i.e.** Five hundred bullock-carts have just passed by venerable! (Why you didn't notice such a noisy caravan just passed nearby?)

Note: (1) pañcamattāni=pañca-by five+matta-measured. (2) abhikkantāni=passed by, abhi-beyond+√kamu-to go+ta+yo, a kita noun. See sutta 584 to understand the structure of such words.

dāni (without **ima**)

In this word, there is no **ima** as it has been erased.

Examples:

(a) Handa dāni bhikkhave āmantayāmi vo.

[LT] Well, now, monks, exhort, to you. **i.e.** Now, (I) exhort you monks!

Note: (1) handa=well, This is a nipāta-particle which goads someone to action. No gender and no case-ending are applicable. (2) āmantayāmi=call on, ā√manta-to whisper, to call on+ṇaya+mi, an ākhyāta verb.

(b) Yassa dāni tumhe kālaṃ maññatha.

[LT] For whatever thing, now, you, to time, know. **i.e.** Now, you know (the) time for whatever thing (you are supposed to do. Feel free to do it now, a polite form of dismissal frequently found in Pāli texts).

tadāni-at that time, then.

Note: This **ta**-sabbanāma noun in dāni-suffix is quite seldom found in the Pāli texts, hence no sentence is shown.

rahi & dhunā-suffix word

Etarahi-now, nowadays, at this time, on this occasion [ima+rahi].

Examples:

(a) Kāya nu'ttha bhikkhave **etarahi** kathāya sannisinā?

[LT] By what, ?, are, monks!, now, with talk, sitting.

i.e. Monks, by (talking) what kind of talk, you are sitting now?

(b) pubbe ce'va rūpaṃ **etarahi** ca sabbaṃ rūpaṃ aniccaṃ. [ce'va=ca+eva]

[LT] In past, also, matter, now, also, all, matter, anicca.

i.e. All the matter in the past as well as now is anicca. (i.e. Both past and present matter are anicca)

Adhunā-now, at this time [ima+dhunā].

e.g. Ajito'pi nāma licchavīnaṃ senāpati **adhunā** kālaṅkato. [ajito'pi=ajito+api]

[LT] Named ajita, also, of licchavī kings, general of army, recently, dead. **i.e.** Ajita, a general of army of the licchavī kings, had recently dead.

Note: (1) kālaṅkato=time done, i.e. passed away, a kita verb. This is an idiomatic expression of euphemism referring to death. kālaṃ-to time+kato-have done, time for life had been done. **m** changed to **n** per rule 31. Sometimes, ākhyāta verb-form is used; kālaṅkaroti=(he) passes away. kālaṃ+karoti.

Suffixes expressive of time of the day

jja-suffix word

ajja-today [ima+jja].

Examples:

(a) **ajja** ādiṃ katvā ahaṃ attānaṃ buddhassa niyyātemi.

[LT] Today, to beginning, i.e. initially, having done, I, oneself, of Buddha, surrender. **i.e.** Starting today, I surrender myself to the Buddha (as his disciple who is dedicated to Buddha).

Note: (1) niyyātemi=hand over, entrust, ni√yata-to hand over+ṇe+mi. One extra y added and the initial a of the root lengthened.

(b) uposathaṃ ahaṃ bhante **ajja** upavasāmi.

[LT] To the sabbath, I, venerable, today, observe. **i.e.** Venerable, I observe the sabbath today.

(c) idaṃ nindanaṃ pasaṃsanaṃ vā **ajja** adhunā uppannaṃ viya na hoti.

[LT] This, blaming, praising, either, today, currently, happening, like, not, is. **i.e.** This blaming or praising doesn't seem like happening now in today's current time. (**i.e.** It is an ancient human nature).

Note: (1) uppannaṃ=happened, occurred, a kita verb. u√pada-to go, to be+ta. Re sutta 582 to understand the structural change of such verbs. (2) viya=like. a nipāta-particle which expresses a simile.

Sometimes, this word is found structured with one more suffix "**tana**" (a taddhita-suffix) added.

Example:

ajjatana-today [ajja+tana]

(a) yāva **ajjatanā**-till today (*abs*-case, ajjatana+smā, **smā** changed to **ā** per 108)

yāva **ajjatanā** pākaṭā.

[LT] Till, today, famous. **i.e.** Famous till today.

Note: (1) yāva=till, up to now, (2) ajjatana=today or things occurring or relating to present moment, ajja+tana-suffix. This suffix can be found in Sutta 360. (3) pākaṭā=well-known, famous. pa√ kara-to do+ta+yo, a kita noun. **a** of pa changed to vuddhi-vowel **ā** and **t** of suffix ta changed to **ṭ**. Also, **r** of the root is erased. See sutta 587.

(b) **ajjatanāya**-for today (*ds*-case, ajjatana+sa, **sa** changed to **āya** per 109).

E.g. adhvāsetu bhavaṃ gotamo **ajjatanāya** bhattaṃ. [An invitation to accept lunch]

[LT] Accept, venerable, Gotama, for today, to meal. **i.e.** Accept meal for today, venerable Gotama.

sajja-at spontaneous time, at the same time, right now, immediately [samāna+jja].

Sajja tvaṃ gaccha.

[LT] Immediately, you, go. **i.e.** You go immediately.

aparajja-the other day [apara+jja].

aparajja mayaṃ gamissāma. [gamu+i+ssāma, a bhavissanti future mode ākhyāta verb]

[LT] The other day, we, shall go. **i.e.** We shall go the other day (sometime later next day).

jju-suffix word

ajju-today [ima+jju].

ajju mayaṃ gamissāma.

[LT] Today, we, shall go. **i.e.** We shall go today.

sajju-immediately, at the same time, at once [samāna+jju].

na hi kataṃ pāpaṃ **sajju** khīraṃ'va muccati. (Dhammapada Pāli text)

[LT] Not, in fact, done, evil, immediately, milk, like, transforms.

i.e. In fact, an evil deed (which has been) done (just now) yields no result at once just as the milk does not instantly changes (into another form such as ghee, cream etc within a short time).

Note: (1) muccati=released from its natural state, i.e. changes, muca-to free+ya+ti.

aparajju-the other day [apara+jju].

ajja paṭiggahitaṃ **aparajju** khāditaṃ hoti. (Pācittiya Pāli, Vinaya Piṭaka texts)

[LT] Today, received. adj, tomorrow, consumed, is. **i.e.** Received today and is consumed tomorrow.

Suffixes of manner, distributive, multiplicative

thā-suffix words

sabbathā-in all manner, in every way, in every respect, wholly [sabba-all+thā-by aspect].

imāni pañcindriyāni sabbena sabbaṃ sabbathā sabbaṃ natthi.

[pañcindriyāni=pañca+indriyāni]

[LT] These, five, faculties, by all, to all, by all manner, to all, not, is.

i.e. There is none of these five faculties by all means in all respects.

Note: "sabbena sabbam, sabbathā sabbam" are idiomatic expressions which mean completely.

yathā-as, in such a way that, in order that (purpose), like (simile), for example, how.

tathā-in that way, similarly.

Examples in paired structure:

(a) As,

Yathā te kameyya, tathā nam byākareyyāsi. [sattamī-mode ākhyāta verb]

[LT] As, for you, should prefer, in that manner, to that question, should answer. **i.e.** You should answer to that question as you like.

Note: (1) kameyya=should prefer. khamu-to bear, to like+eyya. (2) byākareyyāsi=would answer, vi/ā/kara+eyyāsi. i of vi changed to y per 21>vyākar+eyyāsi. *Assume that the final a of the root had been erased per 521 and b and v of vi have been interchangeably used.

Yathā te bhagavā byākaroti, tathā nam dhāreyyāsi.

[LT] As, for you, Buddha, answers, in that way, to that matter, should note. **i.e.** You should note that matter as Buddha answers you.

Note: (1) dhāreyyāsi=should note, dhara-to carry, to bear+eyyāsi.

(b) In such a way that, in order that:

Yathā seṭṭhi gahapati idha nisinnō idha nisinnam yasam kulaputtam na passeyya. tathā bhagavā karoti.

[LT] In such a way that, wealthy, house-holder, here, while sitting, here, to sitting, to (a person named) yasa, to young man, not, would see. In that way, Buddha, does.

i.e. Buddha made so that the sitting wealthy house-holder does not see the young man yasa sitting near him (by means of hiding him using psychic miracle).

Note: (1) passeyya=should see, disa+eyyāsi. **disa** changed to **passa** per rule 471.

(c) Like, just as:

Cando pannaraso yathā.

[LT] The moon, on fifteenth day, just as. **i.e.** Just as the fullmoon on the fifteenth (of the month).

Note: (1) pannaraso=fifteenth, panna-five+rasa-ten+si. **pañca** changed to **panna**. d of dasa changed to r in morphological process of change.

Yathā'pi bhamaro puppham. [pi is expletive with no meaning]

[LT] Like, bee, to the flower. **i.e.** Just as a bee (collects nectar without harming) the flower.

(d) For example:

Tam yathā?

[LT] That, what. **i.e.** What is that, for example.

(e) How (elaboration)

Yathā katham pana bhavam gotamo kiriyavādī ca akiriyavādī ca? [pana is expletive with no meaning]

[LT] How, venerable, gotama, the view to do, also, the view not to do, also. **i.e.** How venerable gotama holds the view to do (certain things) and the view not to do (certain things). Please clarify)?

Note: (1) kiriyavādī=should-do-view-holder, kiriya-as should do+vāda-view, belief+ñī-holder+si. (2) akiriyavādī=should-not-do-view-holder, akiriya-as should not do+vāda-view, belief+ñī-holder+si. Re sutta 554 regarding the word kiriyā [kiriyā=kara+ririya].

tathā-in that manner, in that way, in the same way, similarly.

(1) mayam **tathā** karissāma,

[LT] We, in that way, going to do. **i.e.** (We) will do that way.

(2) yathā bhikkhū channam vassanam accayena bandhumatim rājadhānim upasaṅkamissanti.

[LT] In order that, monks, of six, of six years, on passing, to bandumatī, to city of kingdom, will approach. **i.e.** In order that the monks will approach to bandumatī, the city of kingdom. by the end of every six years.

[Translation of two paragraphs] We will arrange in such a way that the monks will come to bandumatī, the city of kingdom by the end of every six years.

Note: upasaṅkamanti=go near, approach, upa-near+saṁ-well√ kamu-to go+anti. A frequently found word.

(3) **tathā** nam tvaṁ dhāreyyāsi.

[LT] In that way, to that matter, you, should note. **i.e.** You should not that matter in that way.

itarathā-in other way, otherwise, or else.

e.g. eko me byādhi uppanno. ahaṁ etaṁ tikicchitum sakkonto āgamissāmi.

[LT] One, my, disease, arose. I, to that disease, to treat, if able, will come. **i.e.** I got a disease. I will come if I am able to treat it.

Note: (1) tikicchitum=to cure, kita-to treat, to cure+tum-for, a kita abbhāsa-verb. (2) sakkonto=if able, saka-to be able+o+anta+si, two-suffixed kita verb.

itarathā na āgamissāmi.

[LT] Otherwise, not, will come. **i.e.** Otherwise, (I) will not come.

[Translation of two paragraphs] I got an illness. I will come if I am able to treat it, otherwise I will not come.

aññathā-in another manner, in another way, otherwise, or else.

In another manner, in another way.

e.g. aññathā kho vāsetṭhā tumhākaṁ adhippāyo, aññathā devatānaṁ adhippāyo.

[LT] In one way, vāsetṭha, your wish, the other way, of deities', wish. **i.e.** Vāsetṭha, your wish is the other way and the wish of deities is the other way. (Or) Vāsetṭha, your wish and deities' wish are different. **Note:** kho is expletive.

Otherwise or else

Note: Words in accusative singular case, shown underlined below, are in genitive sense. See Sutta 299. Those words can be simply changed to genitive singular case to show direct meaning such as "tathā santassa yeva bhavantassa (or) bhoto gotamassa".

e.g. tathā santam yeva bhavantam gotamam saddo abbhuggato, no aññathā.

[LT] That way, being, only, of venerable, of gotama, the sound of fame, spread, not, otherwise.

i.e. Only being that so, the sound of fame of venerable gotama spread, not otherwise.

[Venerable Gotama's fame is based only on true attributes and credentials, not due to unfounded public hype].

Note: (1) santam=being so, asa-to be+anta+am. (2) abbhuggato=spread. abhi-specially√u-up√gamu-to go+ta+si, a kita verb.

sabbathā-in all manner, in all ways, by all means, in all aspects, completely.

e.g. sabbathā kho buddho lokam vidati jānāti. tasmā lokavidū.

[LT] In all aspects, Buddha, to the world, knows, knows. Therefore, called lokavidū, knower of the worlds. **i.e.** Buddha is (referred to as) lokavidū because he knows the world in all aspects.

Note: kho is expletive. There is a repetition of two verbs of the same meaning shown by **vidati** and **jānāti**.

The reason: the meaning of the vida from the word "lokavidū" has other meanings. Here, it means to know. In order to show it, another verb structured with ñā-root "jānāti, a verb of synonymous meaning" is shown beside the verb "vidati".

thattā-suffixed words

Note: Example sentences are not shown as the words in this suffix are quite seldom found in the Pāli texts.

tham-suffixed word

katham-how [kim+tham].

Katham tvaṃ idha āgacchasi?

[LT] How, you, here, come. **i.e.** How do you come here?

Katham nu kho bhavissāmi anāgata'maddhānam?

[LT] How, ?, will be, in the future, in time. **i.e.** How (I) will be in the future?

Note: Anāgamaddhānam=anāgataṃ-at future+addhānam-at time, at future. Both these accusative case words are in the locative sense. See sutta 307. kho is expletive. Nu-particle is question mark.

ittham-thus, in this way [ima+tham].

Examples:

(a) ittham sakko devāna'mindo bhagavantaṃ pañham apucchi.

[LT] In this manner, sakka, of deities, king, to Buddha, to question, asked. **i.e.** Sakka, the king of deities, asked question to Buddha in this manner.

(b) ittham bhagavā sakkassa devāna'mindassa pañham puttḥo byākāsi.

[LT] In this manner, Buddha, of sakka, of deities, of king, to question, being asked, answered. **i.e.** Buddha, being asked question by Sakka, the king of deities, answered in this manner.

Note: (1) apucchi=asked, a√puccha-to ask+ī, a is inserted and ī is shortened. (2) puttḥo=being asked. puccha+ta+si, See sutta 573 to understand the structural morphology of puttḥo. (3) byākāsi=answered. vi√ā√kara+ī. i of vi changed to y. kara changed to kā>byākā+ī. ī is shortened and s is inserted>byākāsi.

dhā-suffixed words expressive of distributive

Note: This suffix is mostly used after numerical nouns and a few common nouns too.

ekadhā-in one portion, in one kind, in one category [eka+dhā].

Nissaraṇam ekadhā dvidhā bhagavatā paññattaṃ.

[LT] The way of liberation, in one portion, in two portion, by Buddha, recognized. **i.e.** The path of liberation is recognized in one and in two kinds by Buddha.

Note: paññattam=recognized, declared, pa-variously√ ñā-to know+ta+si.

dvidhā-in two kinds [dvi+dhā].

Nibbānam dvidhā hoti.

[LT] Nibbāna, in two kinds, is. **i.e.** Nibbāna is of two kinds.

tidhā-in three kinds [ti+dhā].

vedanā tidhā hoti.

[LT] Feeling, in three kinds, is. **i.e.** Vedanā (feeling) is of three kinds.

catudhā,

gabbhāvokkanti catudhā.

[LT] Entering into the womb (conception), in four kinds. **i.e.** The entering into mother's womb (mode of conception of all beings) is of four kinds.

pañcadhā,

upādānakkhandhā pañcadhā.

[LT] Aggregates of attachment, in five kinds, is. **i.e.** Aggregates of attachment are of five kinds.

chadhā,

Sattānam caritā chadhā.

[LT] Of beings, habitual characteristics, of six kinds. **i.e.** The habitual characteristics of beings are of six kinds.

sattadhā,

bojjhaṅgā sattadhā.

[LT] Factors of enlightenment, in seven kinds. **i.e.** Factors of enlightenment are of seven kinds.

aṭṭhadhā,

Lokadhammā aṭṭhadhā.

[LT] The ways of life, in eight kinds. **i.e.** The ways of life are of eight kinds.

navadhā,

Anupubbavīhārā anupubbanirodhā ca navadhā.

[LT] Sequential mode of living in blissful peace, sequential cessation process, also, in nine kinds.

i.e. The sequential living in blissful peace and sequential cessation process are of nine kinds.

Note: (1) anupubbavīhārā=sequential living in peace, anupubba-sequential+vihāra-ways of living+yo. (2) anupubbanirodhā=sequential cessation, anupubba-sequential+nirodha-stages of cessation+yo. Both are compound kīta nouns.

All these two terms refer to the most advanced stages of spiritual attainment in the Buddhist meditation and spiritual development achieved by Buddha and all enlightened holy saints.

dasadhā,

Kusalakammapathā Akusalakammapathā ca dasadhā.

[LT] The path of wholesome deeds, the path of unwholesome deed, also, of ten kinds.

i.e. The path of wholesome deeds and the path of unwholesome deeds are of ten kinds.

Note: (1) kusalakammapathā=the ways of wholesome acts, kusala-wholesome+kammapatha-ways of action+yo. (2) akusalakammapathā=the ways of unwholesome acts, akusala-unwholesome+kammapatha-ways of action+yo.

Examples of dhā-suffix after non-numerical words:

bahudhā-in many portions, in a wide variety [bahu+dhā. bahu-many+dhā-in kinds].

e.g. Sattānaṃ adhimutti ca ajjhāsayā ca **bahudhā** honti.

[LT] Of beings, inner tendency, also, inner preferences, also, of many kinds, are. **i.e.** The inner tendency and inner preferences of beings are of many kinds.

Note: (1) adhimutti=the inner tendency, adhi-deeply√+muca-to immerse in mind+ti-act of. (2) ajjhāsayā=inner preference. adhi=deeply√ ā-intensifier√ si-to lie in the mind+ṇa+yo, both words are kīṭa nouns.

anekadhā-in various segments, in many kinds.

e.g. Loke ime sattā jātiyā ca gottena ca saṇṭhānena ca **anekadhā**.

[LT] In the world, these, living beings, by species, also, by race, also, by appearance, also, of various kinds. **i.e.** These living beings in the world are of various kinds by species, by race and by appearance.

Note: (1) anekadhā=in multiple manner, na-not+eka-one+dhā, (2) jātiyā=by species, jana-to born+ti-act of+nā. (3) gottena=by race. gotta-race, caste+nā (3) saṇṭhānena=by appearance√ saṃ-well√ ṭhā-to stand+yu+nā.

khattum-suffixes words expressive of multiplicative and times.

dvikhattum-two times [dvi+khattum].

e.g. divase divase **dvikhattum** vā tikkhattum vā upāsako buddhaṃ vandati. kammaṭṭhānaṃ ca bhāveti.

[LT] In the day, in the day, for two times, or, for three times, or, male-devotee, to Buddha, bows, to meditation, also, practices. **i.e.** Male-devotee worships Buddha and practices meditation two or three times every day.

tikhattum-three times [ti+khattum].

e.g. Bhikkhū divase divase **tikhattum** buddhaṃ vandanti.

[LT] Monks, in the day, in the day, for three times, to Buddha, bow. **i.e.** Monks worship Buddha three times every day.

catukhattum-four times [catu+khattum].

e.g. māse māse **catukhattum** upāsakā uposathaṃ upavasanti.

[LT] In month, in month, four times, male-devotees, to the sabbath, observe. **i.e.** Male-devotees observe the sabbath four times every month.

Note: (1) māse māse-every month, emphatic dual repetition. (2) uposathaṃ=observing of precepts on sabbath-day (3) upavasanti=dwell. upa=being endowed with precepts√ vasa-to live+a+anti, an ākhyāta verb.

anekakhattum-many times [aneka-many+khattum-times].

e.g. Sattā **anekakhattum** saṃsāre jāyanti ca maranti ca.

[LT] Beings, many times, in the saṃsāra (the cycle of life), born, also, die, also. **i.e.** Beings born and die in the saṃsāra many times.

Note: (1) jāyanti=born, jana-to born+ya+anti. (2) maranti=die. mara-to die+a+anti. Both are ākhyāta verbs.

Replacement word **guṇa** instead of **khattuṃ**

Examples:

dviguṇaṃ-two times [dvi+guṇaṃ].

e.g. Kusalaṃ kammaṃ **diguṇaṃ** vipākaṃ deti.

[LT] Wholesome, deed, two times, to result, yields. **i.e.** The wholesome deed yields the result two times.

Another replacement word **vāra** instead of **khattuṃ**

e.g. Manussā dve tayo vāre buñjanti.

[LT] Men, two, three, times, eat. **i.e.** Men eat two three times.

jjhaṃ-suffixed word expressive of collective whole.
(Applicable after eka only).

ekajjhaṃ-together as one, as a whole [eka+jjhaṃ].

e.g. Sabbāni suttāni **ekajjhaṃ** katvā pañca nikāyā'ti vuccati. [nikāyāti=nikāyā+iti]

[LT] To all, to discourses, together as a whole, having done, five, nikāya, as, said.

i.e. It is said as five nikāyas by making all the discourses together as a whole.

so-suffixed words

(which means "in the respect of, in terms of, in view of, by way of").

sabbaṣo-by all aspect, in every way, totally [sabba+so].

sabbaṣo rāgo pahīyati. doso pahīyati. [pa√hā+ya+ti, passive voice structure]

[LT] Totally, to craving, being eradicated, to anger, being eradicated. **i.e.** Craving and anger have been eradicated totally. [passive voice sentence]

yoniso-by the right way of, rightly (adj) [yonī+so].

Note: Three meanings: (1) right and proper (2) species (3) genital organ.

Example:

Yoniso manasi karoto kusalā dhammā uppajjanti.

[LT] Rightly, in the mind, for (the person who) do, wholesome, dhamma, arise. **i.e.** The wholesome dhammas arise for the person who makes the right mental attitude.

Note: (1) This "**yoniso-manasi-kāra**" is a frequently used term as a compound-noun where all traces of case-ending are not erased. This kind of compound noun is called alutta-samāsa. The opposite word is "**ayoniso-manasi-kāra**" which means the wrong attitude. (2) karoto is a gacchanta-group noun in dative case singular. Similar word> karontassa.

dīghaṣo-in terms of length [dīgha+so].

Dīghaṣo dvādasa hatthā honti.

[LT] By length, twelve, feet, are. **i.e.** There are twelve feet by length.

oraṣo-in terms of measurement from this side [ora+so].

Oraso ekaṃ yojanaṃ hoti.

[LT] From this side, one, yojana-measure, is. **i.e.** It is one yojana-measure from this side.

ṭhānaso-by main reason [ṭhāna+so].

hetuso-by supporting reason [hetu+so].

Buddho ṭhānaso hetuso kammānaṃ vipākāṃ yathābhūtaṃ pajānāti.

[LT] Buddha, by main reason, by supporting cause, of kamma, to the result, as it is, knows.

i.e. Buddha knows the result of kammās by main cause and by supporting cause as it is (truthfully).

Note: (1) yathābhūtaṃ=as it is, truly, adv (2) pajānāti=knows. pa=specially√ ṇā-to know+nā+ti. ākhyāta verb.

suttaso-in view of Sutta [sutta+so].

atthaso-in terms of meaning [attha+so].

byañjanaso-in terms of consonant [byañjana+so].

padaso-in terms of word [pada+so].

Example:

Tipiṭakadhāro bhikkhu sabbaṃ tipiṭakāṃ suttaso byañjanaso padaso atthaso pajānāti.

[LT] Tipiṭaka-scholar, monk, to all, to three piṭaka-text, by sutta, by consonant, by word, by meaning, knows.

i.e. A tipitakadhara-scholar monk knows all tipitaka by sutta, by consonant, by word and by meaning.

To-suffixed words

To-suffix expresses the ablative, the cause, the source, the locative, also as indicative.

Examples after sabbanāma-nouns:

sabbato-from all, [sabba+to].

sabbaṃ sabbato sañjānāti.

[LT] To all thing, as a whole, knows well.

i.e. (A non-enlightened person) knows all things as a whole (coupled with wrong views).

Re: Mūla-pariyāya-Sutta, Mūlapaṇṇāsa Pāli text.

yato-since, starting when, at the time when, [ya+to].

yato'haṃ bhagini ariyāya jātiyā jāto. [yatohaṃ=yato+ahaṃ]

[LT] Since, I, sister, by noble, by birth, born.

i.e. Sister, since I was born by noble birth (I never killed any living being).

tato-from there, for that reason, at that time, then [ta+to].

(a) tato cuto amutra udapādim. [this word udapādi explained before]

[LT] From there, having died, in such and such life, appears, i.e. born.

i.e. Having died from that life, I was born in such and such life.

(b) tato naṃ anukampanti.

[LT] Therefore, to that person, sympathize.

i.e. Therefore, (deities) sympathize to that person.

(c) tato paṭhāya puriso pāpaṃ na karoti. puññaṃ eva karoti.

[LT] From that time, starting, man, to evil deed, not, does. virtuous deed, only, does.

i.e. Starting from then, man does not do evil deed. (He) does only virtuous deed.

Note: (1) paṭhāya=starting from. pa√ṭhā+tvā, **tvā** changed to **ya**. This verb serves as a conjunction and frequently found in the Pāli texts. (2) eva=only, a nipāta-particle.

ito-from this, here. [ima+to].

e.g. Ito purimāya disāya vanam atthi. tattha buddho viharati.

[LT] From here, in the east, in direction, forest, is. There, Buddha, lives.

i.e. Buddha lives in the forest (located) in the eastern direction from here.

etto, ato-from that.

e.g. etto, ato aññam kāraṇam na vijjati.

[LT] From this, other, reason, not, is. i.e. There is no other reason from this.

Kuto-whence, from where, why.

Kuto tvaṃ āgacchasi?

[LT] From where, you, come. i.e. Where do you come from?

to-suffix, as indicative examples:

aniccato-as impermanent (Here, to-suffix expresses indicative) [anicca+to].

dukkhato-as dukkha (Here, to-suffix expresses indicative) [dukkha+to].

anattato-as anatta (Here, to-suffix expresses indicative) [anatta+to].

suññato-as empty (Here, to-suffix expresses indicative) [suñña-emptiness+to].

Bhikkhu Sabbe saṅkhāre aniccato dukkhato anattato suññato passati.

[LT] Monk, to all, to conditioned things, as anicca, as dukkha, as anatta, as being empty, sees.

i.e. The monk sees all conditioned things as anicca, as dukkha, as anatta and as being empty (of me or mine).

to-suffix, as ablative

Example after most common nouns:

rājato-from king, for reasons of king, due to the king [rāja+to].

aggito-from fire [aggi+to], udakato-from water [udaka+to].

Rājato vā, aggito vā, udakato vā, corato vā bhogānaṃ bhayaṃ uppajjati.

[LT] From king, or, from fire, or, from water, or, from thief, or, of wealth, danger, arises.

i.e. The danger of wealths arises from the king, or from fire or from water or from thief.

ubhato-from both sides (to-suffix expresses the ablative) [ubha+to].

Buddho ubhato sujāto mātito ca pitito ca.

[LT] Buddha, from both sides, born well, from mother, also, from father, also.

i.e. Buddha was born well from both sides of mother and father.

Note: (1) sujāto=well born, su-well√+jana-to born+ta+si, a kita verb. The component consonant **n** of the root changed to **ā** by 585. (2) mātito=from mother side (3) pitito=from father side [See Sutta 209].

Dūrato-from distant direction, from far away [dūra+to].

Puriso dūrato imaṃ vihāraṃ āgacchati.

[LT] Man, from afar, to this, to temple, comes.

i.e. Man comes from afar to this temple.

gāmato-from the village [gāma+to].

Puriso gāmato āgacchati.

nagarato-from the city [nagara+to].

Bhikkhu nagarato vihāraṃ paccāgacchati.

[LT] Monk, from city, to temple, returns.

i.e. Monk comes back to temple from the city.

ekato-together, as one, as a whole [eka+to].

Sabbe mayarū ekato puññāni karissāma. Dhammaṃ ca carissāma.

[LT] All, we, together, to meritorious deeds, will do, to dhamma, also, will listen.

i.e. We all will do meritorious deeds and will listen dhamma together.

kita-verbs

(affixed with indeclinable suffixes)

Note: These are not nouns, but auxiliary *kita*-verbs, shown together here because these words are classified in *abyaya*-group words due to being appended with **tum**, **tave**, **tāye**, **tuye**, **tuna**, **tvāna**, **tvā** *abyaya*-suffixes. For detailed information, please refer to *kita*-verbs explained in a separate book.

Four, to-infinitive, purpose-expressive suffixes:

tum-suffixes verbs

Karitum-in order to do. [kara+i+tum].

Puriso kammaṃ karitum vanam gacchati.

[LT] Man, to work, to do, to forest, goes. **i.e.** Man goes to forest to work.

vasitum-to live [vasa+i+tum].

Puriso idha vasitum icchati.

[LT] Man, here, to live, wants.

i.e. Man wants to live here.

labhitum-to obtain [labha+i+tum].

Puriso dhanam labhitum kammaṃ karoti.

[LT] Man, to wealth, to get, to work, does.

i.e. Man does work in order to get wealth.

tave-suffixes Verbs

Kātave-to do. [kara+tave].

Puriso kammaṃ kātave vanam gacchati.

[LT] Man, to work, to do, to forest, goes. **i.e.** Man goes to forest to work.

Note: The root **kara** changed to **kā** per 595.

Gantave-to go. [gamu+tave].

Puriso vihāraṃ gantave gāmato nikkhamati.

[LT] Man, to temple, to go, from village, comes out.

i.e. Man comes out from village in order to go to the temple.

Note: The component consonant **m** of the root gamu changed to **n** per 596.

tāye-suffixes verb

Dakkhitāye-to see [dakkha+i+tāye].

Devatāyo buddham dakkhitāye rattiyam jetavanam āgacchanti.

[LT] Deities, to Buddha, to see, at night, to jeta-grove temple, come.
i.e. Deities come to the temple at the night time in order to see Buddha.

Jagghitāye-to loudly laugh at. [jaggha+i+tāye].

Puriso itthīnaṃ sammukhe jagghitāye icchati.

[LT] Man, of women, in the presence, to loudly laugh, wants.

i.e. Man wants to loudly laugh in front of women.

Khāditāye-to eat. [khāda+i+tāye].

Puriso pūvaṃ khāditāye icchati.

[LT] Man, to cake, to eat, wants.

i.e. Man wants to eat the cake.

tuye-suffixes verbs

Hotuye-to be [hū+tuye].

Naro rājā hotuye icchati.

[LT] Man, the king, to be, wants.

i.e. Man wants to be a king.

Yācituye-to request. [yāca+i+tuye].

Naro rājānaṃ varaṃ yācituye icchati.

[LT] Man, to the king, to a reward, to request, wants.

i.e. Man wants to request a reward to (from) the king.

Jānituye-to know. [ñā+nā+i+tuye, *nā and tuye suffixes].

Bhikkhu dhammaṃ jānituye icchati.

[LT] Monk, to dhamma, to know, wants.

i.e. Monk wants to know dhamma.

Note: These **tave**, **tāye** suffixed words are mostly found in the Pāli verses.

Three Gerund-suffixes:

tuna-suffixes verbs

Kātuna-having done [kara+tuna].

Naro puññaṃ kātuna sukhaṃ labhhati.

[LT] Man, to meritorious deed, having done, to happiness, gets.

i.e. Having done meritorious deed, man gets happiness.

Note: The root **kara** changed to **kā** per 595.

Gantuna-having gone [gamu+tuna].

Naro vanaṃ gantuna khettaṃ kasati.

[LT] Man, to forest, having gone, to the field, plows.

i.e. Having gone to the forest, man plows the field.

Note: The component consonant **m** of the root gamu changed to **n** per 596.

tvāna-suffixes verbs

Karitvāna-having done. [kara+i+tvāna].

Naro kammaṃ karitvāna dhanam labhati.

[LT] Man, to work, having done, to wealth, gets.

i.e. Having done work, man gets wealth.

Gantvāna-having gone. [gamu+tvāna].

Naro gehaṃ gantvāna sayati.

[LT] Man, to home, having gone, sleeps.

i.e. Having gone to home, man sleeps.

Note: The component consonant **m** of the root gamu changed to **n** per 596.

Sutvāna-having heard. [su+tvāna].

Upāsako bhikkhuno dhammaṃ sutvāna pamodati.

[LT] Male-devotee, of monk, to dhamma, having heard, delights.

i.e. Male-devotee delights in dhamma of the monk after having heard it.

tvā-suffixed verbs

Karitvā [kara+i+tvā].

Naro kammaṃ karitvāna dhanam labhati.

Gantvā [gamu+tvā].

Bhikkhu vihāraṃ gantvā dhammaṃ carati.

[LT] Monk, to temple, having gone, to dhamma, practices.

i.e. Having gone to the temple, the monk practices dhamma.

Note: The component consonant **m** of the root gamu changed to **n** per 596.

Sutvā [su+tvā].

Upāsako bhikkhuno dhammaṃ sutvā pamodati.

[LT] Male-devotee, of monk, to dhamma, having heard, delights.

i.e. Male-devotee delights in dhamma of the monk after having heard it.

Concluding Verses

(These verses are composed by the author for the posterity)

- (a) Vākyamālā'yam samattā, nāmapadehi saṁyutā,
Subodheyeyehi vākyehi, sotūnam hitakārakā.

वाक्यमालायं समत्ता । नामपदेहि संयुता
सुबोधेय्येहि वाक्येहि । सौतूनं हितकारका ॥

- (b) Paccekapāḷisikkhāyo, padavākyatthasahitā,
Suvibhattā suniddiṭṭhā, suviññeyyā ca sabbaso.

पच्चेकपाळिसिक्खायो । पदवाक्यतथसहिता
सुविभत्ता सुनिदिट्ठा । सुविज्ञेय्या च सब्बसो ॥

- (c) Pālisotujanā sabbe, saddhāpubbena cetasā
Paricayaṁ Punappunam, vākyamālaṁ susaṅkhatam,
Niruttipāragū hontu, Pālivākyesu kusalā.

पाळिसोतुजना सब्बे । सद्धापुब्बेन चेतसा
परिचयं पुनप्पुनं । वाक्यमालं सुसङ्गतं
निरुत्तिपारगू हन्तु । पाळिवाक्येषु कुसला ॥

[Translation] (a) This garland of sentences, relating to nouns, prepared with easy-to-understand-sentences, beneficial to the Pāli students, is complete.

(b) Each Pāli lesson has been prepared with word meaning, sentence meanings, well-explained, well-elaborated, understandable in all aspects.

(c) May all Pāli students be proficient in the Pāli grammar and Pāli sentences by repeatedly studying this well-prepared text of the garland of sentences with a spirit of dedication.

Grammatical Notes on the verses

These notes are provided for those with keen interest so that they can progress in the study of Pāli without much difficulty. Composing Pāli stanzas of various kinds is a big challenge and translating and understanding them is also challenging. The reasons for being so are very clear. The verses are differently structured and composed from the way plain sentences are written.

Before translating,

(1) the verse needs to be smoothed out by re-arranging words into the normal sentence format.

(2) One also needs to understand both the meaning, structure and syntactic relation of each word inside the verse such as being able to know what is the subject and its corresponding verb and so on based on the case-ending of words.

Here is re-arrangement of verses into plain sentence:

(a) nāmapadehi saṃyutā, Subodheyyehi vākyehi saṃyutā, sotūnaṃ hitakārakā
ayaṃ vākyamālā samattā.

[Vākyamālā'yaṃ=vākyamālā+ayaṃ]. saṃyutā is syntactically related with two words ending in instrumental plural case, so shown two times. [subodheyyehi is a modifier word to vākyehi].

(b) Paccekapāḷisikkhāyo padavākyatthasahitā. Suvibhattā. suniddiṭṭhā. sabbaso
ca
suviññeyyā.

[This verse is so clear and simple in the way words are positioned and the meaning implied. Therefore, it does not need any re-arrangement of words except a minor change].

(c) sabbe Pālisotujanā susaṅkhatāṃ vākyamālaṃ saddhāpubbena cetasā
Punappunaṃ Paricayaṃ Niruttipāragū Pāḷivākyesu kusalā hontu.

[paricayaṃ=paricayantā, a gacchanta-group present participle noun serving the role of both adverb and adjective to sotujanā ending in the nominative plural].

This final verse c expresses an ardent and noble wish of the author for all learners of Pāli.

Meanings of words and the explanation of grammatical points:

(a) Verse

(1) nāmapadehi=by noun words [nāma-noun+pada-word+hi, cn] (2) saṃyutā=relating to [saṃ√yuja+ta+si, a modifier kn to padamālā] (3) Subodeyyehi=easy to understand [su-easy√bodheyya-to know+hi. Bodheyya-budha+ṇya, kita-noun] (4) vākyehi=with sentences, vākya-sentence+hi. vaca+ṇya, kn (5) sotūnaṃ=for the students, learners, [su+tu+naṃ, kn]. (6) hitakārakā=which creates the benefit, beneficial, [hita√kara+ṇvu+si, kn] (7) ayaṃ=this [ima+si] (8) vākyamālā=the flower of sentences, an idiomatic expression, a compound noun, the last somponent word mālā is kaññā-group noun. So, the two modifier words saṃyutā and

hitakārakā have to end in nominative singular case, ā-ending because they modify two words ayaṃ & vākyamālā (9) samattā-ends, complete [saṃ√apa-to reach+ta+si, a kita-verb]. This final kita-verb also has to end in nominative singular case ā-ending as it is syntactically related to its feminine gender subject-word vākyamālā.

Note: The students may not at first understand the **rule of placing correct ending of words** in a sentence or in a verse until they gain substantial degree of grammatical knowledge, skill, familiarity and progress.

(b) Verse

- (1) Paccekapāḷisikkhāyo=each Pāli lessons, [pacceka-each+Pāli+sikkhā-lesson+yo, cn]
 (2) padavākyatthasahitā=being with word, sentence meaning. [pada+vākyā+attha-meaning +
 sahitā-being together, saha-together+i-to be+ta+yo, cn] (3) Suvibhattā=well-explained
 [su√vi√bhaja+ta+yo, kv]. (4) suniddiṭṭhā=well-elaborated in detail [su√ni√disa+ta+yo, kv].
 (5) sabbaso ca (easy words) (6) suviññeyyā=easy to know [su-easy√vi√ñā-to know+nya+yo,
 kv].

(c) Verse

- (1) sabbe (2) Pālisotujanā=Pāli students [Pāli+sotujana-student+yo, cn] (3) susaṅkhatam=well-
 prepared [su-well√saṃ-well√kara+ta+am, kn] (4) vākyamālaṃ [vākyamālā+am, cn]
 (5) saddhāpubbena=faith or dedication-led [saddhā-faith, dedication+pubba-being preceded by, cn]
 (6) cetasa=with mind [ceta+nā]. (7) Punappunam=again and again [puna-again+puna-
 again+am, adv, an extra p added, adv] (8) Paricayam=by studying [pari√ci+anta+yo, adv,
 prp]
 (9) Niruttipāragū=grammar experts [nirutti-grammar+pāragū-experts, being proficient+yo, kn]
 (10) Pālivākyesu=in the Pāli sentences [pālivākyā+su, cn] (11) kusalā=skilled, [kusala+yo]
 (12) hontu=may be, āv.

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